

WORKS

JAMES HERVEY, A. M.

LATE RECTOR OF WESTON-PAVELL,

In Northamptonshire.

Vol. 8.

CONTAINING

LETTERS

TO THE RIGHT HONORABLE

LADY FRANCES SHIRLEY.

Minerva-Office :

PRINTED AND SOLD BY J. PLUMBE, ROTHERHAM

1804.

LETTERS

OF THE LATE

Reverend Mr. Jas. Hervey.



LETTER I.

My dear Friend,

I am glad to find that the beloved traveller called at your house, and gave you so much of his company. Cold as the weather was, did not your heart burn within you ? burn with zeal and love for that all-glorious God, whom he (excellent man !) so faithfully serves in the gospel of his son.

May Mrs. * * * increase in humility, be more convicted of guilt, more sensible of depravity ! and then she will grow in every other grace. Proud minds suffer the curse, imprecated on the mountains of Gilboa ; while humble souls are like the vallies spread forth by the rivers ; or as a field which the Lord hath blessed.

I think you should not have shewn her the free remark which I made ; it was well meant, and she is well disposed, but human nature is very, very depraved. And perhaps there is no greater instance of it, than our profaneness to take offence at the least disparaging hint ; nay, sometimes to fancy ourselves wronged, if we are not extolled to the skies. I heartily wish, the blessed Jesus may give

this young lady, the ornament of a meek and humble spirit. That, being lowly in her own eyes, she may be exalted by the great God.

I see so much indigence, and so many distressed objects, that I begrudge myself all unnecessary disbursements of money. Who would indulge too much, even in innocent and elegant amusements, and thereby lessen his ability to relieve, to cherish, and comfort the Lord Jesus, in his afflicted members?

I wish you could have preached at Collingtree. My poor people long for the sincere milk of the word. You would have a congregation, all of them honoring you, most of them honoring you, most of them attentive to you, and many of them edified by you.—It grieves me, it pains me at my very soul, that I am dismissed or rather cut off, from the honorable and delightful service of the ministry.—But, to be resigned, perhaps, is better than to labour; and an adoring submission for me at least more proper, than a zealous application. O! may I bow my head, and dutifully stand in the lot, which the Almighty Sovereign pleases to assign.

Ever your's,

JAMES HERVEY.

LETTER II.

London, Saturday Night.

My dear Friend,

I Congratulate you on Miss * * * 's recovery. Why do you call her * * * ? 'Tis a strong temptation to vanity. She must be deeply ballasted with humility, not be puffed up with such a title; which assimilates her to

be ^{and} of the most lovely and accomplished characters that ever ^{was} described.

Oh that we all may be recovered from that lethargic indolence, which deadens our attendance to the one thing needful!—what a God have we! how immensely glorious! and how little do we reverence him!—what a Saviour! how unutterably gracious! and how little do we love him! what promises! how inviolably faithful! yet how feeble is our assurance in them!—what a heaven! how transcendently delightful! yet now languid are our desires of it!—O! that the blessed, blessed Redeemer may baptize us with the holy ghost, as with a flaming fire! to quicken, animate, and kindle into a glow of devotion, these benumbed souls of ours!—I must add no more, only with great sincerity, though in great haste,

I am,

Your most affectionate Friend, &c.

JAMES HERVEY.

LETTER III.

My very dear Friend,

I AM surprised at what you say, relating to dear Mr. * * *. What evil hath he done, or wherein has he offended, that disesteem should be his lot? Yet what are such instances of contempt, compared with the reproaches and insults offered to the all-glorious Redeemer? God, I trust, will bless his sermon; and so much the more, as it is regarded by some people, with an evil eye. Oh! what a comfortable consideration is it, that the success of our discourses depends not upon our own ability, which is as nothing; depends not upon the favour of men, which is very capricious; but depends wholly upon the influence of that

almighty spirit, whose presence is unlimited, one ^{or} ~~un~~blew ^{er} ~~er~~
 uncontroulable.

My father had engaged Mr. * * * to supply ^{or} ~~or~~ ^{we} ~~we~~ ^{er} ~~er~~ ^{ling-} ~~ling-~~
tree: I hope he grows in grace, and in knowledge of our
 Lord and Saviour Jesus Christ.

Your much obliged, and

very affectionate friend &c.

JAMES HERVEY.

LETTER IV.

London, Feb. 23.

Sir,

MR. * * * and Mr. * * * may have tried, and
 may repeat their attempts, to alienate the affections of my
Collingtree hearers. I am under no concern with regard to,
 myself.—*Fragili cupiens illidere dentem offendet solido*—will
 I believe, be the issue of their endeavours. I am only sorry
 for the people's sake, that they should squander away their
 ministerial talents, and ministerial labours, to so poor a pur-
 pose. Let them be more incessant "in warning every
 " man, and teaching every man, that they may present eve-
 " ry man perfect in Christ Jesus."—Thus let them seek to
 win their affections; and, I do rejoice, yea and will rejoice,
 in their success. Dear Sir, the way to secure the love of
 others, is, to love them, to pray for them, and with a willing
 assiduity to set forward their true happiness. This, when-
 ever I was amongst them, my people will confess, I did not
 cease to do. And the God of heaven knows, I daily bear
 them on my heart, and often recommend them to the ten-
 derest mercies of our everlasting father. Never therefore
 be apprehensive of my losing either their esteem with re-

gard to my conduct, or their affection with regard to my person. Oh that their precious souls were as firmly united to Christ, as their favourable opinion is secured to me!—well, should neighbours undermine us, and friends forsake us, the adorable and all-condescending God is faithful. He changeth not. His word of grace endureth for ever. He loves his people with an everlasting love. And oh what worms, what dust, what mere nothings, are all men, are all creatures, before that infinitely blessed author of all perfection! what a sense had the Psalmist of this weighty truth, when he poured forth that rapturous exclamation; “whom have I in heaven but thee, there is none, there is nothing on earth, that I desire in comparison of thee!” may this, my dear friend, be the continual language of your heart; and of his, who hopes to be both in time and to eternity,

Dear Sir,

Your very affectionate Friend,

JAMES HERVEY.

LETTER V.

Wednesday Morning, Miles's Lane.

Dear Mr. Nixon,

YOUR obliging letter found me at my brother's in Miles's Lane, where I propose to abide to the end of the week; and here your entertaining and improving company would be a favour, not to myself only, but to the whole family.

I am indebted to your good-nature, for so candidly accepting the small but free observation, made in my last. I am going to run myself farther in debt, by proposing to your consideration, what now occurs to my thoughts.—The

enclosed queries I submit entirely to your judgment, and from your determination shall make no appeal.

I have read Dr. Hodges's Elihu *; and very much admire his zeal for that most comfortable doctrine, the righteousness of our Lord Jesus Christ, imputed to sinners for their justification. I highly honor also his distinguished *veneration* for that incomparably excellent book, the bible. As to the Hutchinsonian peculiarities, I don't pretend to be a competent judge, and dare not peremptorily condemn them. Yet, they seem to be so very finely spun, and to have so large an alloy of fancy, that I know not how to admit them for sterling truth.—I am truly concerned to hear of Mr. † †'s and his lady's illness. Dear Sir, what a fading flower is health; and what an expiring vapour is life! may you be an instrument of bringing souls to the knowledge of the adorable God, and to the faith of Jesus Christ whom he hath sent; then they will, in another state of things, possess a vigour that is subject to no decay, and enjoy that life, which knows no end.

I am, Dear Sir,

Your obliged and affectionate Friend,

JAMES HERVEY.

* Dr. Hodges was Professor of Oriel College, Oxford.

LETTER VI.

London, March 28, 1751.

My dear Friend,

YOU depend, you say, upon my promise ; and see, how readily it is performed.—And if you depend on the execution of a promise from a frail, frail creature ; will not you not much more expect the accomplishment of promises, made by that adorable Being, “ whose counsels of “ old are faithfulness and truth ? ” Oh that we may not dishonor God’s goodness, disparage his veracity, and depreciate his dear son’s unspeakable merits, by unbelief, base, vile, destructive unbelief.

I have not an opportunity of communicating your news to our dear friend. He has left London.—It is not known when he will return. He is not expected, till some months are expired. And who, how many, may be gone into eternity, before that period is arrived !

You ask, how it fares with my health ? You may remember, that I have more than once answered such an enquiry with silence ; for I don’t like to be upon the complaining string, and I cannot say, my health is either restored, or improved. When your letter came (not till Tuesday about five o’clock) it found me in a state of extreme languor. I had written nothing, done nothing, since dinner. Though I took up an easy and entertaining book, I was obliged to lay it down again. Thus I spend, rather thus I lose many hours : so that between intervening company, and debility of spirits, I make but a veery slow, scarce any progress in my intended work.

I have no news, though at the great mart of intelligence. My sister is safely delivered of a son, which puts one in mind of the glorious piece of news, celebrated by the angels, and foretold with a rapturous delight by the prophet—“ to “ us a child is born ; to us a son is given. His name shall be the mighty God ; and yet his office shall be, to bear out

sins in his own body on the tree. May this news be ever sounding in the ears, and ever operative on the hearts of, my dear friend, and of,

Ever, your's &c.

JAMES HERVEY.

LETTER VII.

Tottenham, May 30, 1751.

Dear Sir,

I AM now at my brothers's country house—pray who is Mr. † † †, the writer of the letter inclosed in your's? He asks me, to get him a curacy; little aware, that I am but a curate myself. I believe, the world has a notion, that I am a dignified, or a beneficed man at least. Dear Sir, may it be your benefice, and mine, to do good to souls! and our highest dignity, to glorify the ever blessed Redeemer, who for our sake had not where to lay his head, till he was numbered with the transgressors, and laid it in the silent grave.

I hope your health is established; and how does your soul prosper? Don't you delight to think of, to talk of, to have communion with, that wonderful, that amiable being, whom to know, is wisdom; whom to enjoy, is happiness? happiness, not to be described by words, only to be understood by experience. Oh! that we may follow on to know him! then we have a promise (a promise more stable than the foundations of nature) that our "labour shall not be in vain in the Lord." Gold has no value, and diamonds lose their lustre, when compared with those unsearchable riches of Christ, which Mr. † † † so largely enjoys himself, and so freely offers to others. His ministry is signally own-

ed by his condescending, and almighty master. Many, I am told, of the superior, as well as lower orders in life, attend his ministry : and if there be efficacy in united prayers ; if there be zeal in the Lord God of hosts, for the honor of his dear son ; if there be faithfulness and compassion in our exalted saviour, his labours will, they will be blest. May they, every day, every hour, be blessed more and more abundantly.

Ever your's,

JAMES HERVEY.

LETTER VIII.

Tottenham; July 2, 1751.

My very dear Friend,

I Hope you have now done with Mr * * * : I hope your house is sufficiently ornamented. I think it is rather over stocked with decorations. Now let us be good stewards of Jesus Christ ; employ what we can spare, for the honor of his blessed name, and comfort of his indigent people. Worthy is the lamb that was slain, to receive riches, as well as blessings as praise.

Pray, don't me to Mrs. * * *, though I honor and compassionate her ; I am not fit to visit her, nor qualified to edify her. This is with me the trying season of the year, and my animal nature is all relaxation. Oh that I may be strong in faith ! that precious faith, that " where sin hath " abounded, grace will much more abound."

R R

Don't you sometimes see our dear friend * * * ? I find he has been at Bristol lately, to distribute, I don't doubt, the waters of life, far more precious and healing than the waters of that medicinal spring. Let us do likewise. For yet a very, very little while, and he, that shall come, will come, and will not tarry. Then opportunities of spiritual, and bodily charity cease for ever.

I believe it is four months since I heard from Mr. * * *. How precarious human interchanges of kindness ! what a blessing, that the way to heaven is always open. Whenever we will, we may have access to God through the blood of his son. And " he never faileth them that seek him."

How does Mr. * * * go on ? Don't you sometimes stir up the embers in his heart ; if so be, the coals may glow, and the fire at length burn. I hope, your conversation is blessed to Mrs. * *. Glad to find she admits Mrs.—— to her company : she is a godly, sensible woman, who understands, relishes, talks savourily and intelligently on the truths of the gospel.—She is discreet likewise, knows how to keep a becoming distance, and will not make a wrong, an assuming use of a lady's condescension. May the God of heaven bless them both, and give them to grow in grace, and in the knowledge of our Lord and saviour Jesus Christ. And what I pray for them, I pray for my dear friend.

Ever, your's &c.

JAMES HERVEY.

LETTER IX.

Tottenham, July 14, 1751.

My dear Friend,

I Am sorry to hear your account of Mr.—— : how what tares are around us. How the devil endeavours

to obstruct our usefulness, by blemishing our credit : May the ministers of Christ be upright and undefiled in the way ! Or else they will not be able to reprove and exhort with all (no, nor with any) authority. The God of power and faithfulness says of his church, says of his people ; “ I the Lord “ keep it. I will water it every moment, lest any hurt it : “ I will preserve it night and day †.” May this promise be our shield, be fulfilled to us evermore ! Don’t you go on, my dear friend, to lay up the precious pledges of heaven in your memory; and enrich your heart from them, by frequent meditation ? They are the seed of faith. By these we are to be made partakers of the divine nature. Partakers of the divine nature ! Volumes cannot explain, what is comprised in those few words. May we know what they mean, by happy, happy experience !

I pity poor Mr. ———, knowing what it is to be in a state of languishing. Ah ! ah ! my dear Sir, lay up a stock of comfort, get your graces lively, while nature blooms. When the blast of sickness smites, and our strength becomes labour and sorrow ; how miserable must be our condition, without an interest, an established interest in the all-glorious Redeemer.

Why do you cherish distrustful thoughts of the blessed God ? Is he not boundless goodness ? Is not his goodness greater than the heavens ? Does not his mercy, that lovely attribute, endure for ever ? All the kindness of the most endeared relations, compared with the tender compassions of a God in Christ, are no better than cruelty itself. Read the fourteenth chapter of Hosea. “ Hide it within your heart.” Turn it into prayer to the king of heaven ; and I hope it will be to your soul as the dawning day after a darksome night.

Our dear friend has met with uncommon favour and acceptance. Excellent man ! how does he work while it is day ! how sweet to such a labourer, will be heaven’s ever-

lasting rest ! there may you meet him ! and there find, as a monument of infinitely free grace in Christ.

Your much obliged, and

very affectionate friend &c.

JAMES HERVEY.

LETTER X.

October 18, 1751,

My dear Friend,

TWO of your letters are now before me, who expected long ere this to have been before the judge of quick and dead.—Blessed be God, I am got down stairs, and the day before yesterday went abroad in a coach. Oh ! what great troubles and adversities hast thou shewed me ! yet diest thou turn and refresh me ; yea, and broughtest me from the depth of the earth again. Oh ! my dear friend, how shall I be thankful ? May that infinitely good and gracious God, who has given me such cause, give me power to be grateful. May I be enabled to devote every moment of that life, which he has prolonged, and every faculty of that body, which he has preserved,—devote them wholly to the honor of his blessed name.

Poor † † †'s case I commiserate. The charge attending my illness will be considerable ; but I am not without hopes that my father will be so good as to defray it ; then my hands will not be streightened : Oh ! that my bowels may never be streightened, but may I “ draw out my soul “ to the hungry ”

I am glad to hear that a seventh edition of Dr. Stonehouse's † book is demanded :—May it go forth in the name, in the strength, and for the honor of the blessed Jesus, and may it prosper ! though as you observe, he and I think differently on some points ; nor is the doctor an admirer of my favourite author Mr. Marshall.—The acceptance however, which God has given to his, and to my own writing, should send both of us oftener to the throne of grace, and quicken our applications to the divine goodness ; that his all-powerful spirit may accompany our instructions, and make them a real blessing to our readers.

— I write as a poor prisoner, who lately expected to have the sentence of death executed ; but has now got a short, uncertain reprieve. May I never forget how much I shall want an assured faith in the all-glorious Redeemer, when that awful change approaches. Let us labour after such a firm establishment in Christ, such an unshaken assurance in his merits, and such an unfeigned love of his name, as may make it gain to die, and the day of our dissolution better than the day of our nativity — Poor Dr. † † † ! Oh may he, and his afflicted partner find consolation in the faithfulness, the goodness, the unsearchable riches of Christ ! these, apprehended by a sweet, assured, soul-reviving faith ; these, I say, are our sovereign support under all troubles, and our most effectual preservative from all temptations.— We believe, blessed, blessed Jesus, help our unbelief !

I am,

Dear Sir,

Your very affectionate Friend,

JAMES HERVEY.

* This useful little Treatise is intitled, Friendly advice to a Patient, and spiritual directions for the uninstructed.—It was first published in the year 1748.—It is given by the governors of most of our infirmaries, to the out as well as the in patients on their admission ; and is suitable in general to every sick person.—It is sold singly at six-pence stitched, or at two guineas per hundred, by Mr. Rivington in St. Paul's Church-Yard,

LETTER XI.

London, Mules's Lane, Dec. 3, 1751.

Dear Mr. Nixon,

IT is probable, you may have heard of my late dangerous sickness; and it is more than probable, nay, I look upon it as a certainty, that your good nature has admitted this circumstance as an excuse for my silence.—Indeed, dear Sir, I was sick, and nigh unto death. Little did I think of writing any more to my friends, or of being written any longer among the living! oh that I may devote the life, which has been prolonged, devote it wholly to the God of my health and my salvation!

I received by Dr.—— your quotation from Plato, proving that the proposition bears a vicarious signification †, for which be pleased to accept my thanks. It is a most reviving and delightful truth, that Christ has suffered in our stead, and bore all our sins in his own body on the tree.—When I was lately on the verge of eternity, and just going to launch into the invisible world, I could find consolation in nothing, but this precious, precious faith. If all my iniquities were laid upon the beloved son, they will never be laid to my charge in the day of judgment. If the blessed Jesus made full satisfaction for my transgressions, the righteous God will never demand two payments of one

London. But, as it is adopted by the society for promoting christian knowledge, into the number of those treatises, which they dispense, as properly calculated for the advancement and revival of true religion, it may be had for charitable uses by any of the subscribing members, on the terms of the society; namely, at half price (which is a guinea per hundred); the other half being drawn out of the society's subscription fund.

† The learned and Reverend Mr. Nixon, Rector of Cold-Higham in Northamptonshire, who furnished Mr. Hervee with the proof from Plato that he sees a vicarious signification, hath communicated a remarkable passage, which shews, that the notion of a vicarious sacrifice, prevailed also amongst the old Gauls. “*Pro vita hominis nisi vita hominis reddatur, non posse aliter Deorum immortalium Numen placari Arbitrantur (Galli) et publicoque ejusdem Generis habent instituta Sacrificia.*”

J. Cæf. Comment. de Bell. Gall. L. vi. C. 16.

debt. What an anchor for the soul is such a belief ! how sure ! how stedfast ! May it be our solace in life, and our security in death.

A volume of letters, written by the Earl of Orrery to his son, has very much captivated the attention of the public.—Dr. Brown's remarks too upon Lord Shaftsbury's Characteristicks are, I think, equally worthy of universal acceptance. 'Tis a refined entertainment, to peruse such elegant and judicious compositions. But how flat are they all, how jejune and spiritless, compared with the sincere milk of the word ! the lively oracles of God ! I hope, they will always prove ; a whet to our spiritual appetite ; quicken our desires, and heighten our relish, of that heavenly manna, which is spread over every page of the Bible.

I am, Dear Sir,

Your obliged and affectionate Friend,

JAMES HERVEY.

LETTER XII.

London, Jan. 11, 1752.

My dear Friend,

I Know you will excuse my long silence, and acquit me on the receipt of this letter, though I own myself in your debt for another. When I have a lucid or a lively interval, I think it my duty to employ it, in attempting to finish my little work. Which alas ! proceeds as slowly, as my blood creeps heavily through my veins. Happy, happy they, who have firmness of nerve, and fertility of thought ; and are enabled to devote them both to their gracious Redeemer's service.

Please to pay my best thanks to Dr. Cotton, for his very delicate visions. I wish they may do good, and promote virtue ; then, I am persuaded, they will answer the benevolent intention of the author. I wish at the same time, that he would be a little explicit and courageous for Jesus Christ. He deserves it at our hands, who for our sake endured the cross, and despised the shame. He will recompense it into our bosom, by owning us before his father, and the holy angels. Nor can I ever think, that the spread of our performances will be obstructed, by pleasing him, who has all hearts and all events in his sovereign hand.—A vision upon death †, without a display of Christ, seems to me like a body without a heart, or an heart without animal spirits. I am sure, when I was lately (as myself and every one apprehended) on the brink of eternity, I found no consolation but in Christ. Then I felt, what I had so often read, that there is no other name given under heaven, whereby man may obtain life and salvation, but only the name, the precious and inestimable name of Jesus Christ. Oh ! that its savour may be to us, both living and dying, “ as ointment poured out.”

Tell Mrs. ——— that she has not offended me ; but I am grieved, that I should give her occasion for such a suspicion.

You refer me to *Esdr. v. 33* ‡. 'Tis a sweet passage, a noble and comfortable truth ; and the apparent doctrine of scripture, however found in an apochryphal book.—Oh ! that we may seek more assiduously to our all condescending and omnipotent friend. He will never upbraid us for our importunity ; he will never disappoint our hope ; he is able to do exceeding abundantly above all, that we can ask, or think ; and, blessed for ever be his name, as is his power ; so is his love to his people, his children, his heirs.

† The last of Dr. Cotton's very elegant poetical visions.

‡ And I said, I speak on, my Lord ; then said he unto me, thou art sore troubled in mind for I'rael's sake ; lov'st thou that people better than he, that made them.

In this blessed number may he rank my dear friend, and his

Truly affectionate, &c.

JAMES HERVEY.

LETTER XIII.

Miles's Lane, March 24, 1752.

My dear Friend,

I Received your favour.—I congratulate you on your success in your profession. Moses says, “it is God, who giveth power to get wealth.” May such accessions of prosperity, enlarge your heart with gratitude and attach your affections to our divine benefactor!—I am sorry to hear your account of dear * *. “Lord lead me in a plain way,” was the prayer of a noble sufferer. May the thing, that he prayed for, be the desire of our heart, and guide of our life. I will very readily give him some bible, if he (for he is, if I mistake not, a member of the society for promoting christian knowledge) will send me an order in his name, a dozen shall be at his service. I shall think my own books are published to good purpose, if they enable the author to distribute † the invaluable book of God.

Upon reflection I charge myself with folly, for putting it into Mr. * *’s power to communicate a certain rumour.—

S s

† Mr. Hervey received seven hundred pounds for his writings; every shilling of which he gave away in charity; though he was rather in straits circumstances himself. Nor would he suffer his name to be mentioned, where it could be avoided, as the donor.

The wise man says humourously and sarcastically ; “ venture to conceal a secret, and be bold it will not burst thee.” Intimating withal, that a secret in most people’s breast, is like fermenting liquor in a cask, which must have vent ; or else it will burst the vessel. Therefore

Quid de quoque Viro, & cui sæpe caveto.

Mr. * *’s last piece I have not read through. I can’t say, I am fond of that controversy. The doctrine of the perseverance of Christ’s servants, Christ’s children, Christ’s spouse, and Christ’s members, I am thoroughly persuaded of. Predestination † and reprobation I think of, with fear and trembling. And if I should attempt to study them, I would study them on my knees.

I wish you would ask Dr. Stonhouse’s opinion about Eph. iv. 16. with relation to the anatomical propriety of the passage ; and with his, give me your own.—I now not what to do, about publishing. May the father of lights direct me ! and not suffer me, either to write improperly, or to print precipitately !—With thanks for your letter, and with prayers for your increase in faith, in love, and holiness ; or, in that kingdom of God, which is righteousness, and peace, and joy in the holy ghost. I am

Ever your’s,

JAMES HERVEY.

† See Letter XCIII. of this Vol.

LETTER XIV.

*Miles's Lane, 175.**Dear Mr. Nixon,*

I AM obliged to you, for the favour done me by your letter, and for the honor done me by your verses to be engraved under my mezzotinta picture. I should have acknowledged both these obligations sooner, if my printseller had not been dilatory in publishing the picture; which is now transmitted to Dr. Stothouse, and desires your acceptance.

I cannot forbear thinking, that what is called honor, is a little capricious and whimsical. I for my part, had taken my final leave of her; expected none of her favours, and was become familiarly acquainted with contempt. How is it then, that she singles out a person, whose name has long ago been struck out of her list; and bestows her caresses upon a mean creature, that has been used to sit on the dunghill? Oh that it may be for the glory of Christ's grace, Christ's wisdom, Christ's power! may I serve to the sun of righteousness, as a cloud is subservient to the sun in the firmament, which, though all gloomy in itself, exhibits a rainbow; and thereby shews the world, what beautiful colours are combined in that magnificent luminary.

You are pleased to enquire after my little work; dear Sir, add to your kind inquiries, a prayer to God, that it may be executed under the anointings of his spirit, and appear (if ever it appears) under the influence of his blessing. My late sickness laid an absolute embargo upon it, for a considerable time, and has so shattered my feeble constitution, that I proceed like a vessel that has lost its rigging, and is full of leaks.—However slowly I advance in this essay, may I grow daily in grace, and in the knowledge of our Lord and Saviour Jesus Christ; and meet you, dear Sir, in that happy, happy haven, where we both would be. Till then

be pleased to rank, in the number of your sincere and affectionate friends

I am, Dear Sir,

Your obliged and affectionate Friend,

JAMES HERVEY.

LETTER XV:

TO HIS MOTHER.

April 6,

Honored Madam,

I Received your favour of the 4th instant. Am very sorry to find, my father is so ill. I hope and earnestly pray, that the great eternal Lord of life and death, will rebuke his disorder, and restore him to health.—You need not doubt of being remembered in my supplications to the throne of grace. Oh that they were better! Oh that they proceeded from firmer faith, and, were accompanied with greater fervour! poor and weak as they are, they are often put up in behalf of my honored parents, that the God and Father of our Lord Jesus Christ, may strengthen them with all might, according to his glorious power, unto all patience and long suffering with joyfulness. May he give them an humble resignation to his blessed will; enable them to rejoice even in their tribulations, and make all things work together for their good—their exceeding great, and everlasting good.

Ever, your's &c.

JAMES HERVEY.

LETTER XVI.

Tottenham, Oct. 18, 1751.

Dear Sir,

WHAT shall I say, or how shall I excuse myself? I seem to be in the condition of *Pharaoh's* butler, who remembered not his good friend *Joseph*, but forgot him.—Yet be assured, dear Sir, that I have not forgot your kindness; I have retained a warm sense of gratitude in my breast: The reason of my not acknowledging your favour sooner was this! I proposed to have transmitted my piece to your hands (that part of it at least, which was to be enriched with your own thoughts) that it might have the advantage of your critical revival, and judicious corrections.—But, extreme weakness of body, has retarded me in accomplishing, has almost rendered me incapable of prosecuting the work. To all which infirmities the providence of our all wise heavenly father, has been pleased to superadd a violent fever; which confined me for eight weeks, and brought me to the very brink of the grave. I beg of you dear Sir, to accept my best thanks for your letter and its valuable contents; though late in their arrival, they are very sincere in their tender. I hope you will give me leave to be obliged to you for one favour more. If ever the divine goodness shall enable me to complete my design, allow me to put it under your examination; I shall send it abroad into the world, with much less trepidation, with much greater satisfaction, if it has undergone the scrutiny of your judgment, and received the correction of your pen.—I am, at least I wish to be, sensible of my own incapacity for handling the glorious, the divinely excellent truths of God's everlasting gospel. If the apostle, who had been caught up into the third heaven, could not forbear crying out with so much vehemence, "*Who is sufficient for these things?*" What, Oh what shall I say? Indeed, I have much fear and trembling of heart, lest I should give some wrong touch to the

ark; or by any imprudent, though officious kiss, may betray my divine master to his enemies, rather than recommend him to the world.—Good Sir, assist me with your prayers, that if I write, I may be anointed with that unction from the holy one, which may teach me all things, and lead me into all truth; which may furnish me with the tongue of the learned, and give me the pen of a ready writer.

Have you seen Mr. Taylor's late treatise on the sacrifice and atonement of Jesus Christ? If you have, I should be glad to know what remarks occurred to your mind on the perusal.—As you are a lover of natural philosophy, I wish you would consider the blessing of Joseph, Deut. xxxiii. 13, 14, 15, 16. and favour me with your sentiments upon that beautiful passage.—I should not make either this or the preceding request, if I had not the highest opinion of the freedom and fidelity of your temper, and the accurate discernment of your understanding.—As the blessed God has been pleased to deaden your sense of hearing, may he daily quicken your spiritual senses, to discern both good and evil. May he give you to hear the sweet and still voice of his good spirit, witnessing with your spirit, that you are the child of God, and an heir of glory! and would you implore the same blessing for your unworthy friend, it would be a kindness most gratefully to be acknowledged by, dear Sir,

Your much obliged, and

very affectionate friend &c.

JAMES HERVEY.

P. S. We have put one of Mr. Moses Browne's children apprentice to a handsome business; and it will be a pleasure to do so worthy a man all the service that lies in my power.

LETTER XVII.

London, Miles's Lane, Dec. 22, 1751.

Dear Sister,

YESTERDAY in the afternoon, Mr. * * and his mother called upon me; he offered to convey a letter or any message to *Weston*. I could not neglect this opportunity of sending you my best wishes, and the congratulations of the season. ⁿ

Please to thank my mother for her kind letter.—The wine was to have come last week, but my brother forgot to give the necessary orders, until it was too late. I hope no such disappointment will happen, if we live to see the end of this week. I wish you much of the divine presence, and joy of the Lord in using it. May we all drink of those living waters, which Christ Jesus has promised in his gospel! of which they, who drink, shall thirst no more; but they shall be in them a well of water, springing up into everlasting life.—Pray let me know, what those living waters mean?

I have no present to make you this *Christmas*, unless you will accept one from God's holy word. In the ninth chapter of *Isaiah*, it is foretold, that poor sinners, shall not only have a good hope, but shall even rejoice before God. Rejoice with exceeding great joy; such as the husbandman feels, when he gathers in his harvest, and receives the reward of all his toil. Such as the soldier experiences, when he has conquered his enemy, and is dividing the spoil.

What shall be the source of this joy?—Their worldly wealth? Alas! riches make themselves wings, and fly away. They prophat not in the day of wrath.—Their carnal pleasures? These are always froth, and frequently gall. To be enamoured with these is death.—Their own good deeds? These are a broken reed, a filthy rag; and should cover us with confusion, not fill us with conceit.—Whence then is

this joy to flow? From Christ, wholly from Christ: he is the rich gift of God: he is the pearl of great price; the only consolation of sinners, and the supreme joy of his people.—Therefore the prophet adds, in the language of triumph and exultation, “to us a child is born, to us a son is given, and the government shall be upon his shoulders, and his name shall be called wonderful, counsellor, the mighty God, the everlasting father, the prince of peace.” This child is Jesus Christ, who is the foundation of all our comfort, the spring of all true delight. He is the son of the most high, yet given to be made man, to be made a sacrifice, to be made a curse, for us.—So great, that the government of universal nature is upon his shoulders. The sceptre of supreme authority is in his hand: he is head over all things to his church.—So glorious, that his name shall be called wonderful. God and man in one matchless and marvellous person, clothed with clay, yet possessed of all the fulness of the godhead. Like Jacob’s ladder; whose foot was fixed on earth, while the summit was lost in the skies.—So gracious, that he is the counsellor to instruct ignorant creatures, and by his word and spirit make them wise unto salvation. The mighty God; to subdue our iniquities, to write his laws in our hearts, and make us partakers of a divine nature. The prince of peace; reconciling us to God by his death, and making peace by the blood of his cross; by applying these blessings to our consciences, filling us with that peace of God, which passeth all understanding. The everlasting father; to cherish us under the wings of his providence and grace; to make all things work together for our good; and prepare for us an everlasting inheritance; even the inheritance incorruptible, undefiled, and that fadeth not away.—Oh may the adorable Redeemer be all this to us! the prophet repeats this expression, to us. This circumstance is of the last importance. Then only is Christ our fountain of life, and full of delights, when he is all this, does all this, to us, even to us.

Let this scripture be the subject of our meditation, amidst the approaching solemnity. And may an everlast-

ing sense of its blessings, give an additional, a heavenly relish to all our other entertainments!—

I am,

Your obliged and affectionate Brother;

JAMES HERVEY.

LETTER XVIII.

Dear Sir,

IT is not the difficulty of answering Dr. C * * 's question, that makes me avoid it, but the disagreeable nature of the office. At it will oblige me to shew, that he entirely mistakes both the nature of the *scriptures*, and the nature of *man*. He would make Dr. * * 's and Dr. * * * 's sentiments of things, the *touch stone* of divine revelation — What is level to their apprehensions, must be *right*; what comports with their notions, must be *true*. At this rate, they are not *doers* of the law, but *judges*. On the contrary, if they do not understand the doctrine of union with Christ, or the fitness of free justification to promote holiness, it is because their understandings are darkened: it is a sign, that they want the eye salve; a proof, that their senses are not exercised to discern between good and evil.

Dr. C * * has *Roman* virtue; but indeed he very much wants the eye-salve. He sees no glory and comeliness *in Christ*; but much in his own conformity to the commands of his Maker.—While such sentiments possess the mind, people have no eyes to discern the beauty of free grace. Christ is just as insignificant, as the physician's offering to prescribe for a person in perfect health.—I am sure, my

poor, lame, mangled conformity to my Maker's commands, fills me with shame, and would make me hang down my head as a bulrush. But my Lord's death, my Lord's obedience, my divine Lord's merit, encourages me, emboldens me, and enables me to say, "who shall condemn me?"—Be pleased by the bye, to compare Dr. C * * 's foundation for comfort and confidence, with St. Paul's, Rom. viii. 33, 34. Who is in the right, I leave you to determine. I will only venture to assert, that Paul of Tarsus had as much conformity to the commands of his Maker as our amiable friend. Oh! that he was less amiable in his own eyes; and knew himself to be "wretched, and miserable, and poor, and blind and naked." See Rev. iii. 17.

1st, "A Persuasion of our reconciliation to God, previous to our performance of holy duties."—Dr. C * * asks, what is the *foundation* of such a persuasion?—To which I answer, the doctrine delivered by St. Paul, Rom. v. 10. When we were *enemies*, we were reconciled to God by the death of his son. From this passage he will see, that *reconciliation* to God is *previous* to our performance of holy duties. It is a blessing procured for enemies; and to say, that enemies have performed holy duties, is to confound the difference between rebels and subjects; is to make rebellion and allegiance the same.—Nay more, this blessing has no manner of dependance on our performance of holy duties, because it is procured, not partially, but wholly procured by the death of Christ. It is not said, when we, who were sometime enemies, began to perform holy duties; but when we were enemies, while we were enemies, and considered only as enemies. Then, even then.—Wonderous grace! grace worthy of a God! will not such grace incline the rebels to throw down their arms?

Dr. C * * having laid down some premises, makes this inference; "hence the phrase of our reconciliation to God, when we have renounced our sins." But does this inference tally with the apostle's declaration, or is it the proper consequence of his doctrine? Let not the acute disputant, but the way-faring man judge.

"Our blessed Saviour, adds the doctor, directly asserts, that the performance of religious duties is the sole evi-

"dence of our reconciliation."—We are not inquiring about the evidences of reconciliation, but about the way to acquire them. To determine, what are the evidences of a cure, is easy enough; but to prescribe the expeditious and certain method of working the cure, this is the thing we want. Here according to my poor opinion, Mr. Marshall excells as much in the spiritual, as Dr. C * * in the animal *Therapeutica*.

Dr. C * * urges our Lord's words, "ye are my friends, if you do whatsoever I command you."—Wandering from the point again. The question is, how we shall be animated, strengthened, and enabled to do them?

Upon this subject reason tells us, that such a discharge of religious duties can alone convince a christian of the sincerity of his profession.—It may be so; but pray, *Madam reason*, don't be impertinent, we did not ask your opinion upon the point; if you would speak to the purpose, you must tell us, how we may be enabled to discharge these religious duties. Does your ladyship know, which is the first religious duty? I question it; be content therefore to receive information from scripture. Thou shalt love the Lord thy God with all thy heart. This is the first religious duty; now tell Dr. C * * and me, tell us honestly and explicitly, how we can perform this duty? Is it possible to love the Lord, to love him with all our heart, if we look upon him as incensed against us, unreconciled to us? Is it possible to love him when we apprehend ourselves to be under his wrath, or suspect that he will prove an enemy to us at the last?

The Doctor having an higher opinion of reason * than I, is a greater favourite with her, I would therefore beg to know of him, what reply she makes to this interrogatory; and I promise before hand, that I will stand to her award, if she can point out any method of practising this duty, different from that proposed by Mr. Marshall; then my favourite author and myself, will submit to the charge of enthusiasm.

* Reason I mean, in her present fallen state.

2dly. "A persuasion of our future enjoyment of the heavenly happiness, previous to our performance of holy duties."

I ask Mr. Hervey, "what is the foundation of such a persuasion?"—Mr. Hervey answers, our free justification through Jesus Christ, which we receive under the character of ungodly persons; consequently, before the performance of good works, Rom iv. 5.—I answer again: The free promise of God. God hath given unto us eternal life, 1 John v. 11. But is not this promise founded on our own duties and obedience? No, but on the duties and obedience of our great Mediator. This life is in his son.

In the first book of the sacred writings is this important interrogatory, made by God himself; if thou dost well, shalt thou be accepted?—Here I beg leave to ask, in my turn, which is the person, who does well? Dr. C * *, who could persuade us to reject the gift of God, (1 John v. 11) and not believe his word? Or Mr. Marshall, who would engage us to credit the divine declaration, and receive the divine gift? The Apostle says, by not believing this record, we make God a liar, 1 John v. 10. And shall we call this doing well? or is this the way to be accepted?

The Doctor farther urges, in the very last chapter of the same sacred volumes we are told, "Blessed are they, who do his commandments, that they may have a right to the tree of life."—Let me ask again, does the Doctor remember, what the commandments of the Almighty are? He may see them reduced to two particulars, and ranged in the exactest order, 1 John, iii. 23. The first of these commandments is, that we believe on the name of his son Jesus Christ. Let the Doctor only interpret this precept, tell me what is included in this junction, and I am inclined to think, he will find each of Mr. Marshall's preliminary articles, contained in its import. To believe in Christ, is to live under a persuasion, that he has died to reconcile me to God; that he has obeyed to obtain eternal life for me, and intercedes for me, that I may receive the Holy Ghost the comforter.—Take away these ingredients from faith, and its

spirit evaporates ; its very life expires ; you have nothing left, but a mere *caput mortuum*.

The Doctor charges us “ with spiritual pride.” But is it pride, to confess ourselves ungodly wretches ; and as such, to receive free justification from infinitely rich grace ?—“ With presumption and unwarrantable persuasions”—But is that a presumptuous claim, or that an unwarrantable persuasion, which is founded on the intailble promise of God ; and implied in the very nature of faith ?—He bids us “ Beware lest we be the dupes of our own credulity :” We thank him for the friendly admonition ; and, to shew our gratitude, we would suggest a caution to our worthy friend, that before he argues on a religious subject, he would gain clearer ideas of its nature : he talks of reconciliation, as implying concern and grief. Here he fights with a shadow, and a shadow of his own raising : no mortal ever affirmed or dreamed of any such thing. Reconciliation is neither more nor less, than a removal of offence, and a restoration to favour. He mentions Mr. Marshall’s three propositions, as the requisite signals of faith, whereas they are the constituent parts, the very essence of faith : they differ as much from a signal, as the florid bloom and lively spirits differ from the bloom on the cheek, or the sparkle in the eye.—He tells us, “ that the faith of the Jews was one thing ; “ but after our Saviour’s death, the faith of the Gentiles “ was another.” St. Paul, who was a Jew by birth, and an Apostle of the Gentiles by office, tells us the very reverse. There is one faith, of which, Christ the Lamb, slain from the foundation of the world, was, and is, the invariable object. To him give all the Prophets, as well as all the Apostles, witness, that whosoever believeth in him shall receive remission of sins. Believing in Christ, we see, is the one constant, unalterable way, in which both Jews and Gentiles, the hearers of the Apostles and converts of the Prophets, obtained pardon, life, and glory.

Had Dr. C † † observed this caution, he would not have spent so many neediness and random words on the third proposition, which proceed upon an absolute mistake of the point. “ We advocates for self-sufficiency in man !” I wonder how the ingenious doctor can entertain such a sus-

picion; especially as he knows, we have subscribed, we believe, and we maintain the tenth article of our church.—He has blamed us for this belief; therefore he should, in all reason, blame himself for those extravagant excursions of his pen; which are just as far from sobriety and fact, as the Antipodes are from the latitude of London. Our maxim, and Mr. Marshall's meaning is—though less than nothing, though worse than nothing in ourselves, we can do all things through Christ's strengthening us.

I am,

Dear Sir,

Your much obliged, and
very affectionate friend &c.

JAMES HERVEY.

LETTER XIX.

Saturday Morning.

My very dear Friend,

SHALL I beg you to tell Dr. Cotton, that his beautiful visions † were by Dodsley the bookseller put into the hands of a very pious and ingenious friend of mine, who proposes an alteration in the ninth line of the sixty-ninth page of the fifth edition, where he would read Jesus instead of virtue.

† See page 16.

*At that important hour of need,
Jesus shall prove a friend indeed.*

But I am not of his opinion, unless an uniform vein of evangelical doctrine had run through the whole: this I must confess I could have been glad to have seen in so elegant a poem, where Spenser's fancy, and Prior's ease are united: and I hope if the doctor should ever write any more poetry, he will take this important hint into his consideration; indeed he ought, for even in his vision on death, he has not paid the least regard to Christ our Redeemer, the conqueror of death. I presume they sell according to our wishes. May they under the blessing of a most gracious God, impart good to the world, and bring gain to the amiable author!

If I mistake not, you are a subscribing member of the society for promoting christian knowledge: will you be so kind as to procure for me a dozen of bibles, and a dozen of the Bishop of Man on the Lord's supper?—I give away this to communicants, because it has the communion service in it; and because it is more evangelical, and less exceptionable than the generality of what are called preparations for, or companions at the sacrament;—too many of which books, by long prayers for each day in the week, and by injudicious representations, have sometimes, I fear a contrary effect to what was intended.—I had once a design, nor have I wholly laid it aside, of extracting from Jenks's office of devotion the few leaves he has there wrote so pathetically on the sacrament, and of printing them with the communion service after the manner of the Bishop of Man; adding, on the sides suitable observations of my own to supply Jenks's deficiencies:—I propose likewise to add what Marshall says on the subject, and insert from the Bishop of Man, is short, yet striking meditations on some well-chosen texts of scripture, which will be of service to every one; particularly to those, who are unaccustomed to meditate, or have no talents for it, and consequently want such an assistance to employ the time while others are receiving the bread and wine.—What says my *Fidus* *Amicus* to this?—Give it a place in your thoughts; and, however we may

determine on this, let us determine to cleave more closely to the Lord, and wait upon our God continually unto thee. Lift I up mine eyes, O thou that dwellest in the heavens. Let this be our pattern, and such our practice. To his tender care, and continual guidance, I commit you, and am,

Your very affectionate Friend,

JAMES HERVEY.

LETTER XX.

Weston, 1756.

Dear Sir.

I Confess I am covetous, and like-covetous people, unreasonable. I was in hope of receiving another favor from your pen, before I troubled you with another solicitation—But an affair has lately happened, or rather a project has started in my mind, which I will lay before you.—On Sunday last a neighbouring clergyman sent me for my perusal, a sermon preached by Dr. T††k, before the House of Commons, on the late public * fast. When I perused it, and not saw a single mention of Christ, nor a single hint of an evangelical nature, I was surprized, and grieved: and so much the more, as it was preached by one of the most celebrated Divines in the kingdom, and before the whole kingdom convened in their representatives. I thought it was a pity that such a notorious slight put upon our most glorious Redeemer, should pass without animadversions. I could not forbear wishing, that the Lord would enable me,

even me (the least and weakest in my heavenly father's house) to bear my testimony for Jesus who was crucified. I there conceived some thoughts of publishing a sermon preached at Weston, upon a subject somewhat similar to his; yet though mine is designedly plain, and destitute of the polite doctor's embellishments, yet it has more of Christ, and his gospel,. I also apprehend, if to this were prefixed and subjoined some remarks upon the doctor's performance; it might not be unseasonable, nor unprofitable.—Now, my dear friend, if you approve the design, would you draw up some remarks upon the doctor's discourse, while I am endeavouring to retrieve my sermon, from a few hints, which I happened on that occasion to put down in short-hand? I will own to you, my heart almost trembles at the prospect of appearing in 'print against so eminent a man. And if you do not think it proper to be my help and abettor, I must drop the design. May the Lord Jesus, whose honor is concerned, whose blood and righteousness, whose spirit and grace have been disregarded, and treated as cyphers; may he direct your determination, fructify your invention; give you all knowledge and all utterance! what think you of this method of proceeding?—Making remarks upon the unevangelical passages—pointing out the places where an opportunity offered of enlarging upon gospel topicks—explaining this gospel manner, and shewing that it would be no prejudice, but give infinite weight and force to the argument: but I leave all to the blessed God, and my dear friend.—Your last, I think, is a most masterly piece of controversy, for which I am your debtor. May you now be enabled to out-do yourself. The subject and the occasion are of the last importance; if you are inclined to exert yourself, pray let it be in the courtly manner. Your last pen was dipt in vinegar, let this be dipt in oil.

My sermon was on that text, Ezek. xviii. 27. I shall wait, with incessant prayer to him, whose name is WONDERFUL, COUNSELLOR, till I receive your answer.

Ever, your's &c.

LETTER XXI.

*Mr. HERVEY's friend on considering the proposal in the preceding letter wrote the following; and addressed it to Dr. T***V, the preacher of the fast sermon in 1736, on Jerem. xviii. 7, 8.—It is here printed, as the observations therein contained may possibly be in some measure productive of the good, which Mr. Hervey intended by such like remarks.*

Reverend Sir,

SOME time ago was put into my hands a sermon of your's on Jer. xviii. 7, 8. preached before the honorable House of Commons, on the day of the late public fast; wherein I thought I saw some *very material* omissions and mistakes, which I feared might hinder the success of your ingenious performance; and therefore, as I would neither have you to labour *in vain* nor the best use of such alarming calls of divine providence *neglected*, I could not but give you the trouble of a letter upon this occasion.

Nothing can be more proper, at such seasons, than serious discourses upon repentance and reformation: times of affliction are most likely to be times of reflection, and when it pleases the most high thus to open the heart, it is then the time for his servants to sow the good seed of his word. To prepare men for this, God's judgments fly swift as the light. To prepare men for this, he shews by his prophets, and slays by the word of his mouth: and happy, eternally happy, are those, who are influenced thereby, to return from their evil ways, and to make their ways and their doings good: for thus runs the divine promise—"at what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy; if that nation against whom I have pronounced this, turn

"from their evil, I will repent of the evil that I thought to do unto them." Jer. xviii. 7, 8.

Such is God's gracious declaration, which no gospel-minister can read, but it must remind him of two things. First, that this promise is made in Christ Jesus, and therefore can belong to none but those who forsake their sins and return unto God by him. Secondly, this return then from evil must be accomplished through the grace and spirit of Christ. And,

First, The mention of this, and every other promise in the book of God, must remind the gospel minister that it is made in Christ Jesus. St. Paul hath assured us that "all the promises of God in him are yea," (made) "and in him, amen," (confirmed;) and if all the promises of God are made and confirmed in him, then his, as one, must be made in him. The Redeemer himself hath informed us,—"That he is the way, and the truth, and the life, and that no man can come to the father but by him."—But to turn from evil, and to come unto the father, are terms of the same import. Besides, we know, that it is only through Jesus Christ, that we have peace with God, and that it is only through Jesus Christ, that God has reconciled the world to himself. "Can two then walk together except they are agreed?" Can God sheath the sword of his justice before he is reconciled to us? If not, how can he repent of the evil that he thought to do unto us? And if he repents not of the evil, which he thought to do unto us, where is our interest in the promise?—But what need of any more words, when it is most evident, that it is the son of God who here speaks by the Prophet? The same person promises mercy, who had threatened to destroy with the severest judgments: now we know, that "the Father judges no man, but has committed all judgment to the son; that all men should honor the son, as they honor the father." It is very plain then, that all, who return from evil, must return by Christ; they must return with his price in their hands, and his robes upon their backs, and then, and not till then, they are safe, safe for time and eternity.

Secondly, When the gospel-minister reads this gracious promise, he will remember, that such a returning from evil

must be accomplished through the grace, and the spirit of Christ.

How can we, who are not sufficient of ourselves to think a good thought of ourselves, think of returning to God and holiness? Can the captive who is in love with his chains long for liberty? Can the sinner who is fond of his sins, desire to relinquish them? No; it is as possible for the Ethiopian to change his skin, or the Leopard his spots, as for us, who are accustomed to do evil, to learn to do well. Nay, far more possible; for, to accomplish this, they need only to change their hue; but before we can attain to holiness, we must change our nature: we must make ourselves a new heart and a new spirit; (Ezek. xviii. 31.) we must quit the grave, and arise from the dead, and who is sufficient for these things? Therefore, the master says,—“No man
“can come unto me, except the father which hath sent me,
“draw him.”—And again—“Ye have not chosen me, but
“I have chosen you, and have ordained you to bring forth
“fruit, and that your fruit should remain.—For without me
“ye can do nothing.”—And his Apostles assert,—that “by
“grace we are saved through faith, and that not of our-
“selves, it is the gift of God:” that every grace is the fruit of his spirit, of whose fulness we have received, and grace for grace; and that we are created anew unto good works, which God hath before ordained, that we should walk in them.

Now, Sir, are these the true sayings of God? Are these the very words of our Lord, and his Apostles?—Then undoubtedly to refuse them, is to refuse him, who speaks from heaven: and if so, how comes it to pass, that you have unhappily forgot to take notice of these things upon this solemn occasion? God promises security to all, who forsake their sins, and return unto him in Jesus Christ, and yet Jesus Christ is never mentioned in your sermon. Without divine grace, and the sanctifying operation of the Holy spirit, we can do nothing; and yet there we hear nothing of divine grace, or the Holy Spirit. Joab ready to take Rabbah, the royal city of the Ammonites, so ordered the campaign that his master David might have the honor of the victory; but here is a christian minister, who attacks a

citadel of human corruption, and never so much as once thinks of Christ, through whom he must conquer. Here is a christian minister, who leaving the lively oracles, undertakes spiritual wickednesses with the carnal weapons of a Tully and Demosthenes. Mistake me not, I speak not against oratory as such ; but if a Roman or a Greek philosopher, who had never heard of Christ, can say as much against the vices of the age, as you can, who have from your infancy been educated in the christian religion, what say you more than others ? Is not this too much to slight that bleeding dying lamb of God, who alone can take away the sin of the world !

But the slight put upon our master's words is not all ; your not taking notice of these things, has unhappily led you into mistakes, which are utterly inconsistent with his undertaking.—You call upon us “ by every act of humiliation and repentance to deserve the protection of heaven ; ” and throughout your whole discourse you labour hard to fix our hopes upon this basis, and our after obedience. But can the sincerest repentance, or the deepest humiliation, deserve the favour of God, and the remittance of punishment ? If so, then fallen Adam might have broken in pieces the chains of eternal death, in which he was holden : and then, what need of shedding the blood or the promised seed ? What need of such a sacrifice to appease God, if he was already appeased, or could be appeased by the relentings of man ? Briefly, if the death of Christ was necessary to purchase eternal redemption for us, then our repentance and humiliation can never deserve the divine favour.

Nor can our after obedience procure such protection.—Perfect obedience is a debt continually due from every creature as such ; and the payment of a debt due now, can never be a compensation for the non-payment of arrears : nor can the most exact payment of what is due from one's self, be esteemed the least part of payment of what is due from another ; and therefore where the debt is obedience, as all creatures are bound to obey at all times, none but a God can pay off the score of any one delinquent. This is a tremendous consideration, even supposing true repentance

and a thorough reformation, were wholly in our own power: but when as sinners we are entirely without strength, (*Rom. v. 6, 8.*) when (as I have already observed) these gifts are perfectly dependent upon grace, and the good spirit of God; surely, to talk of deserving the favour of heaven by them, must be extremely absurd. Nor is it only extremely absurd, but extremely dangerous; as it places the merit of works higher than ever the Papists placed it, and is utterly inconsistent with the humble genius of the protestant religion.

But your neglect of taking proper notice of these things, not only leads you to disregard the express sayings of our Lord, and to nullify his work, but to heal the wounds of the daughter of God's people slightly. You complain of our "profaneness and immorality; of our profligacy and
" unjust opposition to lawful authority; of our disregard to
" decency and good manners, as well as to the laws of our
" country; of that unlawful pursuit of pleasure, that luxury
" and extravagance, which insensibly preys upon the con-
" stitution debases the sense, and corrupts the morals of
" our people."—And these are evils, of which you ought to complain: they are the sure signs of a declining consumptive state, and can never be enough lamented. But then, you never touch upon that root of bitterness which bears this gail and worm-wood: you say nothing of our unbelief, which keeps us at a distance from God, from whom we must receive every good and perfect gift: you say nothing of faith, without which it is impossible to please him, to turn from evil or return to him. Nor do you take the least notice of our enmity to the blessed Jesus, and his holy gospel; of that proneness to rebellion and naughtiness of heart, from whence proceeds every evil thought, and word and work. These things you ought to have remembered, and not to have forgotten the other.

Had you remarked upon these evils in the moral view you have taken of our national vices, it would naturally have led you to point out suitable remedies. You must then have persuaded us to labour after an union with Christ, the fountain of grace, by faith; and this radical union with

him would have produce^d a moral union, and have transforme^d us into his likeness : where faith had been implanted, love would have flowe^d ; and where love had flowe^d, there must have been ready and chearful obedience ; for the end of the commandment is charity, out of a pure heart, and with unfeign'd. But without these gracious habits, internally wrought, what will all the outward reformation in the world do for us ? Have you not read of the Pharisees ? Did not these people keep cleaⁿ the outside of the cup and the platter ? Far from being guilty of any scandalous immorality, they prayed in the streets, made broad their phylacteries, fasted twice a week, and gave tyths of all that they possessed : yet were their inward parts so filthy, that they finally became obnoxious to a judgment ten thousand times worse than what has befallen the unhappy inhabitants of Lisbon. Let us not deceive ourselves ; neither outward reformation, nor outward morality are sufficient ; neither outward professions, nor outward duties will make a man a christian. The king's daughter is all glorious within, as well as without ; and if we belong to the Redeemer, we must be sanctified by him both in soul, and body, and spirit.

If you would reform the world, *preach the gospel*. The gospel contains the only motives, that can possibly prevail upon any to embrace it. People may talk of the amiableness of the divine Being, and the charms of virtue, thereby to allure us to turn to the one, and embrace the other ; but without a true faith in the promise of pardon and acceptance, true faith can never be attained ; and a free and gracious pardon, and acceptance is no where promised, but in the Lord Jesus Christ. The goodness of God freely offering pardon and peace, must lead us back to him, or we approach him no more. Earthquakes, famine, pestilence ; or any other evils, have their use only as they discover to us our present condition, and greatly enhance the offer'd kindness ; but we love God because he first loved us ; we love Jesus Christ because he obeyed, and died for us, and his great love thus manifested, does not urge, but constrain us to love him again ; because we thus judge, that if one died

for all, then we are all dead ; and he died for all, that they, who live should not henceforth live unto themselves, but unto him which died for them, and rose again. These are the cords of a man, and the bands of love, wherewith we are drawn to our heavenly father. Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins ; and if God so loved us, surely we ought to love him again, and to testify our love by a suitable obedience. When no creature (as I have hinted) could furnish a righteousness, that might be imputed to us, who can but stand amazed, that the father should send his only-begotten son to obey in our stead ? when no creature could bear the wrath of an offended God, and by dying overcome death, who can but stand amazed, that the son of God should be sent to suffer and to die, that we might live through him ?—Who can but stand amazed, that the son of God should take our nature upon himself, that he might thus obey, and die for us ? How can we behold him thus dying for us, and not die to that sin, for which he died ? When love so unprecedentedly speaks so loud, who can but hear, and wonder, and return to the Lord ?

What I have said, I think, plainly shews, that your discourse might have been far more evangelical ; and as plainly shews, what superior motives to repentance and reformation would have occurred if it had been so ; so that, humbly recommending my remarks to your serious consideration, I might here have concluded my letter ; but as you allow, that the late earthquakes “ have hitherto been the “ merciful warnings of a kind and good providence, to dis- “ pose us to bear the rod ; and to consider, with that awe, “ which becomes us, the hand, which hath appointed it ;” a few eclairssemens upon one of the lessons which you have advanced under that head become absolutely necessary, lest by mistaking the case we should lose the benefit of our neighbour’s afflictions.

You recommend upon this occasion—“ our guarding “ ourselves against any hard censures, which a reflection “ upon these extraordinary calamities encourage in minds “ too readily disposed to judge with severity.” And con-

clude, "that it is certain, that we have no right to determine what are the particular intentions of providence in this dispensation."—But certainly we have a right to determine, that such punishments are inflicted because of sin: else, how do they (in your own words) "speak to us the language of the divine displeasure?" Else, how can they be considered as punishments to correct some, and to warn others? Else, how can they be considered as the louder calls of anger? or of what use to bring us home to ourselves? This you must grant, or you pull down all, that you have before builded, and make yourself a trespasser. I allow, that we have no right to conclude these unhappy people to be greater sinners than ourselves, because of their greater sufferings: this would lead us pharisaically to cajole ourselves in our iniquities, rather than to take warning by others, yet we are allowed to look upon them as very great offenders. Our Saviour does not reprove his disciples for thinking those *Galileans*, whose blood *Pilate* had mingled with their sacrifices, to be very great sinners; but for thinking them to be greater sinners than themselves; which is indeed, a temper of mind utterly inconsistent with true repentance.

We are allowed then to suppose the Portuguese to be great sinners; and that the Lisbon earthquake was a punishment inflicted for sin; and, if we can discover any thing in their conduct, that might tend to bring down this divine judgment upon them, it will be our wisdom to take warning by it, and carefully to avoid it as a fatal snare: and surely we may see some things in them, which God has, in all ages, punished with the most severe chastisement. As;

First, idolatry. It is impossible but that you, Sir, must have heard of the stupid prophaneness and idolatry of these people; of their mock processions, and barbarous mimicry of the Redeemer's sufferings; such as was a scandal to human nature, and such as never tarnished the most prophane rites of Heathenism. Such topperies, this horrible punishment should caution us carefully to avoid; and to avoid eve-

ry means, which would lead us into them : It should make us carefully abide by the gospel of Christ, which is the power of God to salvation to every one, who believes ; and wherein is revealed the righteousness of God from faith to faith : It should make us careful to live up to it, lest for neglecting so great salvation, God should give us up to strong delusions to believe such lies, and to worship and serve the creature more than the Creator, who is blessed for ever.

Secondly, persecution. We all know, that at Lisbon the barbarous inquisition reigned in all its horrors, and that thousands have there fallen a sacrifice to it, whose blood has long cried aloud for vengeance ; and we know, that persecutors have been most severely punished in all ages : so that, taught by this dreadful judgment, we should carefully avoid this crime ; a crime of so deep a dye, that in its highest stage, when it strikes at the truth as such, it becomes irremissible, and can never be forgiven either in this world, or in that, which is to come. I allow, that these people are connected to us by every tie but that of religion ; but this of itself constitutes so vast a difference, that, whenever we are disposed to speak most favourably of their failings, and attribute them to the prejudices of education, or the weakness of human judgment, we should still remember, that we are Protestants, and they were Papists : and indeed, to us, as Protestants and christians, there is something in this divine judgment so very remarkable, that, if rightly considered, it may greatly confirm us in both.

As Protestants, we all look for the destruction of anti-christ and his kingdom ; and here we behold a city whose unequal trade, in gold and silver, and precious stones, was a proper type of that spiritual merchandise so many hundred years vended by her mother *Rome* ; like whom she was built upon seven hills ; like whom, as a most obedient daughter, she was a nest of idolaters and persecutors ; and as she was so like her mother in every thing, we have all the reason in the world to think, that *Rome* like *Lisbon* shall one day be punished. Most remarkable it is, that on the day, which she had abused to rob the eternal God of

his honor, and to give it to the whole host of heaven ; on the day, which she had abused in shedding the blood of thousands ; on that very day God came down to hold his *Auto, de Fe*, and her own blood was required. Thus, when her mother Rome shall say, I sit as a queen, and am no widow, and shall see no sorrow ; in that very day shall her plagues come, death, and mourning and famine, and she shall be utterly burnt with fire ; for strong is the Lord God, who judges her.

As christians, we all look and wait for the coming of our Lord unto judgment ; and therefore should pay a special regard to every token of his approach ; he himself has told us, that before his coming, there shall be signs in the sun, and in the moon, and in the stars, and upon the earth, distress nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and looking after those things which are coming upon the earth ; for the powers of heaven shall be shaken. When therefore we see any such things come to pass, we should lift up our heads for our redemption draws nigh ; nor, need we to fear if Christ dwells in our hearts by faith ; if we are rooted and grounded in love, though the heavens and the earth fly away, and their place be found no more ; for the Lord of hosts is with us, and Jesus Christ is our refuge. In whom,

I am,

Dear Sir,

Your much obliged, and

very affectionate friend &c.

R Y.

LETTER XXII.

London, Miles's Lane, April 9, 1752.

Dear Sir,

SOON after I received your last favor, we were visited by a very alarming providence ; a fire broke out in a Sugar Baker's Workhouse, part of which communicated with my brother's house, and the whole was seperated from us, only by a court-yard, four or five yards in breadth. Three engines played from his house, and another stood ready in the dining-room, in case of any unexpected exigency. We were all consternation and confusion ; in the hurry, I mislaid somewhere or other your valuable letter, and cannot recover it by any search. I wish you would be so kind, as to direct me once more to the magazine, in which your chronological observation is inserted ; I shall be more particularly pleased, to see difficulties of this nature cleared up ; because, the works of a very celebrated genius are lately published, in which he very much decries the chronology and history of the sacred scriptures ; I mean some posthumous volumes, written by the late Lord Bolingbroke.

You will excuse me, for not making my thankful acknowledgments sooner. The objections you started, and the answers you gave, were richly worth preserving ; I am truly sorry, that the aforementioned disaster has, I fear, deprived me of them. Have you no copy taken for your own satisfaction ? With relation to my intended work, if it was in your hands, I believe, you would not think it expedient, to add any thing more of the argumentative kind. I fear, I have been too prolix already, and if ever I should be very desirous that you would make very free with the pruning-knife.—I have no vindication, but some excuse, for my delay in writing.—I caught such a cold, on the late terrifying

occasion (being obliged to wade through water in order to escape the fire) as confined me to my chamber several weeks. I mentioned to you Taylor's Treatise of Original Sin. As you have not seen the work, give me leave to transmit, as fully as I can recollect, one or two of his objections to the orthodox opinion. God is the maker, the true and immediate maker of all men, Job xxi. 15. Now 'tis impossible, that God should make our nature, and yet not make the qualities, and propensities, which it has when made. Therefore, whatever principles, or whatever seeds are implanted in our constitution, they cannot be principles of iniquity nor seeds of sin ; because, they are all infused and planted by our infinitely good and holy Creator.—Such passions, appetites, propensities, cannot be sinful, because they are necessary and unavoidable (and that cannot be sinful in me, which I can no ways avoid, help, or hinder) neither can they render us objects of God's wrath ; for it is infinitely absurd, and highly dishonorable to God, to suppose he is displeased at us, for what he himself has infused into our nature.

What says St. James *, "Therewith curse we men, who "are made after the similitude of God ;" the similitude of God signifies those moral endowments, which distinguish the possessor, both from the brutes and the devils ; and in this image, or vested with these qualifications, men are made. What then becomes of the doctrine of original sin ?

St. Paul speaks of the people that had their understandings darkened, that were alienated in their minds, were haters of God, &c. But this is affirmed of the idolatrous Heathen : The very Gentiles, according to St. Paul's account shew the work of the law written on their hearts, their consciences mean while accusing or else excusing one another. Here then are Heathens, who have the work of the law, (not barely discerned by their understanding, but) written on their hearts ; have both the knowledge and love of its

moral precepts ; with an awakened tender conscience, ever ready to act the part of an impartial reprove, or a zealous advocate, and what higher character can you give of your first-rate believer ? They are also said to do by nature the things contained in the law ; an irrefragable proof that our nature is not so depraved in point of inclination, nor so disabled with regard to its executive powers, as the doctrine of original sin supposes.

Let me request the favour of your sentiments upon the preceding objections. Your ingenious remarks on *Deut.* xxxiii. 13, &c. I received ; I prize, and I thank you for them ; may the gracious God, for a recompence, lead you farther and farther into the unsearchable treasures of wisdom hid in the scriptures, and fill you with all wisdom and spiritual understanding. I comfort myself in thinking, that you do not in your prayers forget,

Dear Sir,

Your very affectionate

and truly sincere Friend,

JAMES HERVEY.

LETTER XXIII.

Weston-Favell, Dec. 14, 1752.

Reverend Sir,

LITTLE did I think, when I recommended to the public, the observations on—that I should be so agreeably and amply recompensed for my occasional note; recompensed with a letter from the author; which, I assure you, was extremely welcome; not only on account of the same strain of elegance, which runs through and adorns your book; but for the tender which it brought me, of a very valuable accession to the small number of my friends.—Your friendship, dear Sir, I accept as a privilege, and shall cultivate with delight. Only I must in common justice, forewarn you of one particular: that your social intercourses with James Hervey, will be an exercise of charity, rather than an advantageous traffick to yourself. Besides other reasons which I might too truly alledge for the support of this hint, a long continued habit of indisposition and bodily weakness, has laid a heavy hand on my animal spirits, which (take my word for it, since I hope you will never know it by experience) both cramps the exertion, and obstructs the improvement of the intellectual faculties.—You remember, however, who has said, it is more blessed to give, than to receive; which I think, it will hold good, when applied either to the treasures of the mind, or the riches of fortune.

Your approbation of any thing in my slight remarks, will give me singular satisfaction; yet I should be no less obliged for your free thoughts, on what should have been added, expunged, or altered. Let this dear Sir, be the first-fruits of our friendship. Point out my blemishes, and supply my defects. Applause may be more soothing to my vanity; but such kind corrections will be more pleasing to

my judgment, and more serviceable to our common cause. 'Tis scarce probable, that a second edition should be published, as the first was numerous; but if there should be such a demand, I am sure, your animadversions would enrich, and enoble it.

I thank you, for your reflections on the scripture, which are perfectly just, and peculiarly animated. I cannot but wish, that the vindication of their dignity, and the display of their excellency, had fallen to your share. This I trust, is a service reserved for your pen; to be drawn, with ten-fold energy and success, on some future occasion. And may you, when called to such an important work, be a vessel unto honor, sanctified; and meet for the master's use!

I bless God for the just notions you form, concerning the holy spirit, and the necessity of his enlightening influences; without which, the scriptures will be a sealed book, and even the word of life a dead letter. Men of superior abilities too often lean to their own understanding, and reject the guidance, the teachings, of the holy ghost. Not because these are not mentioned, insisted upon, promised in the gospel; but because they fancy themselves capable of comprehending, without any supernatural aid. But may we, Sir, be sensible, ever sensible, that all our sufficiency is of God; and not blush to be the humble pupils of the heavenly teacher, who hideth these things from the wise and prudent, but revealeth them unto babes.—I am desirous of being taught by the labours of learned men; more desirous of being taught by the written word of revelation: but, amidst all, and above all, to be taught of God; or, as our liturgy very boldly, but not improperly, explains the prophet, taught by the inspiration of God's holy spirit.

I am pleased to hear from * *, that you are situated near that worthy gentleman Dr. * *, whose works praise him in the gate; to whom belongs that noble character, The liberal character reviseth liberal things; to whom, I trust, will be made good that inestimable promise, in its fullest extent, by liberal things shall he stand. They shall be his witnesses at the day of eternal judgment, that his faith in Christ

Jésus has neither been empty, barren, nor dead.—When you have the pleasure of waiting on him, be so good as to present him with my most respectful compliments.

You are not under the least obligation to me, for bearing my testimony to your late performance. It is a debt which I owe, for the delight I received in perusing it. I wish, it may soon come to a second edition : and, if my attestation to its merit, is a means of introducing it into the hands of my readers, I don't doubt, but it will do an honor to my taste. The present, which you promise me, will be very acceptable : but my dear Sir, if you have a family, or your circumstances should not be affluent, I beg you will not think of it. You see I follow your example, and speak ; not as a new acquaintance, but as a bosom friend.

Should it ever be in my power to do you any service, I can suggest a method, whereby you might repay, more than repay the favour ; which is, by taking the trouble of revising a *little work*, which I have upon the anvil, and bestowing upon it your free remarks. A few touches from your pen would, if the thing be not incorrigibly bad, very much improve it. Had I not seen a display of your judgment and delicacy, in the observations, &c. I should not have asked such an instance of your friendship : whereas now, I cannot but earnestly desire it, shall highly esteem it, and shall very thankfully acknowledge it.

Not by might, not by strength, but by my spirit, saith the Lord. And we may truly say, not by polished diction, or brilliant sentiment ; not by the arts of persuasion, or the force of reasoning ; but by God's almighty blessing, our attempts are prevalent, and our books successful. This is my comfort, and this my confidence : as an author, I would aim, singly aim at the glory of my divine master, and the furtherance of his everlasting gospel. Then I would resign the issue of my endeavours wholly to his providence and grace ; who can, out of the mouths of babes and sucklings, perfect his praise. Nevertheless, I would by no means neglect the recommendations of a graceful

composition. I would be glad to have the apples of gold, which are the truths of our holy religion, conveyed or set in pictures of silver. For this we have the genius of human nature, which, generally speaking, must be pleased, in order to be profited. For this we have the precedent of the wisest of men, who sought and found out acceptable words, even when that, which was written, was the truth of God.—If it is consistent with your other engagements, to oblige me in this very substantial manner,—Mr. * *, who undertakes to transmit this letter, has promised to convey a little parcel to your hands.

I wish you, Sir, what the eloquent apostle styles, † “the riches of the full assurance of understanding,” and turning my wishes into prayers, take my leave, and profess myself,

Respectfully Sir,

Your very affectionate

and truly sincere Friend,

JAMES HERVEY.

† See Coloss. iii. 2.

LETTER XXIV.

My dear Friend,

THE Apostle warns us not to be "carried about with every wind of doctrine."—I think, Marshall has answered great part of Dr. C * * 's letter, (see page 96, 97, of the 8vo edition.)—Pray desire Dr. C * * at his leisure to shew, wherein he suspects Marshall to be unscriptural.—You may depend upon it, I shall appeal from the Doctor's determination, unless he supports it by scripture. The poor and unlearned, generally understand the gospel better than the accomplished scholars; because, it pleases God by the foolishness * of preaching, to save them that believe.—God long ago foretold, that but few would understand and receive evangelical truth. Who hath believed our report? says Isaiah; very, very few.—To this St. Paul adds; Not many wise, not many mighty are called.—The attributes of the Deity will stand clear from all just impeachment, if we demonstrate, that his doctrine is most excellently calculated to humble the sinner, to exalt the Saviour, and promote filial obedience.—Let the objections and misapprehensions of such learned and ingenious men, teach us to distrust our own ability; not to lean to our own understanding; but seek more earnestly for the spirit of wisdom and revelation.

Dr. C * * thinks the doctrine delivered in Marshall's book to be inconsistent with scripture, and repugnant to reason. Whereas I think it contains the very marrow of scripture; consequently, is in its highest refinement. I highly experience it to be the medicine of my better life, or the most sovereign means to comfort the conscience and purify the heart.—If the Doctor had leisure, I should be glad to hear what a person of his fine sense and keen discernment could say against my favourite author.—

* See 1 Cor. i. 21.

Have you any author of elegance and spirit, who has written either a treatise or sermon on the subject of true * holiness,—its nature,—its necessity,—its excellency? If you could furnish me with such a treatise, I would endeavour to put his displays of holiness into Theron's mouth; and Aspasio should shew the manner of acting, all on evangelical principles.

The Doctor is strangely vague in his argumentation. On the two first topics he does little else but ramble; the last he absolutely mistakes. I don't affirm that we have sufficient strength. I wonder how he could suppose this, when he knows it is our persuasion, that we have not power so much as cordially to will that, which is good. But a persuasion, that God will give us sufficient strength is the point we plead for, the privileges to which we stand entitled by the gospel.

You forgot my dear friend, to send me Jennings on Original Sin.—I hope God may incline your heart, to review the manuscripts I sent you, and strengthen your judgment, to discern their improprieties. Do, my dear friend, give me a little of your time; take some pains in my behalf; 'tis the last trouble of this kind I shall ever give you. For should this piece be finished, never, never will I attempt another. Who knows, but if you help me in this work, I may converse with you, when I am dead; and perhaps, a very weak hint, from the pen of an old friend, may be blessed to your comfort, when he is gone hence, and no more seen. Till then, after then, I hope to be affectionately yours,

JAMES HERVEY.

P. S Pray let me hear the issue of your interview with the gentleman. I hope, the God of wisdom and power, will give you an irreproachable conduct, and a decent boldness. Why should we be afraid of man, that shall be as grass; and forget the Lord our maker, who stretched out the hea-

* See Bishop Fowles's *Design of Christianity*.

•vens, and laid the foundation of the earth? Fear not, you have done nothing in this whole affair, but what, I am verily persuaded is pleasing to him, whose loving kindness is better than life:

Oh! that it was worth your while to wish, and that it was safe for me to grant, an absolution of my sentence against you—but you must not come to hear me so long as the small-pox is in Northampton, as many of my people will be terrified at your presence. I'll tell you one good thing, that was in my sermon last Sunday; this portion of * scripture, viz. “With the Lord there is mercy, and with him is plenteous redemption.” And this, all this is for you, my dear friend; and for thee, my sinful soul. Oh let us receive the blessings; let us embrace the blessings! For it is our gracious master's will, by these sweet, inviting, generous methods, to wean us from a deluding world, and win us to his blessed self.

am,

Dear Sir,

Your much obliged, and

very affectionate friend &c.

JAMES HERVEY

* See Psalm cxxx. 7.

LETTER XXV.

Reverend Sir,

YOU need no apology for delaying your answer to my letter. You have a precedent to plead, which must, if not satisfy, yet strike me dumb; but I propose, if the Lord assist, to be more punctual in the future, in acknowledging the favours I receive from my valuable and valued correspondents; among whom, I shall always reckon Mr. * *.

I am much obliged for your very just and very important remarks: they give me such an idea of your knowledge in the things of Christ, and your acquaintance with experimental religion, that I must beg leave to lay before you the plan which I have sketched out for my treatise on Gospel Holiness; with an earnest request, that you will rigorously examine it, and freely pass your judgment upon it: suggesting, wherever it is improper, the means of rectifying it; wherever it is defective, a method for completing it.

THE PLAN.

Pleasure and happiness of Christ's religion.—We must partake of the comforts of the gospel, before we can be true to practise the duties of the law.—*Theron* oppressed with fears, on account of his numerous sins: discouraged with doubts, on account of his imperfect obedience; the cordials of the gospel are re-administered, with some additional spirit and strength.—Holiness, gospel-holiness, its nature, necessity, excellency.—The endowments, necessary to fit us for the practice of holiness; a persuasion of our reconciliation to God, the hope of everlasting happiness, and a assured expectation of grace sufficient for us.—The grand efficient of holiness, the blessed spirit, the principal instrument, faith. This renews the dispute concerning the

assurance of faith. Objections to it stated, discussed, answered.—Holiness more particularly delineated in its several branches, and deduced from, or found upon, evangelical principles; such as, I beseech you by the mercies of God: ye are bought with a price: ye are temples of the living God: God hath forgiven you, &c.—Theron, desirous to glorify the God of his salvation; enlarges on the subject of education, especially the education of daughters, as that seems to be most neglected, or the proper manner of conducting it least understood.—Letter on the covenant of grace; comprizing the substance, and being a kind of recapitulation of the preceding volumes — *Letter on the way of living by faith in the son of God, or the way of reducing all the gospel doctrines to suitable practice.*—Aspasio seized with a sudden and fatal illness. His sentiments and behaviour in his last moments.

This, dear Sir, is my rough draught. Apply the compasses and plummet: examine it with your rule and line. Improve my plan; assist me, with your advice and prayers, to execute the work; and may the great master-builder enable me to bring forth the top-stone, for the honor of his holy name, and for the edification of his chosen people.

I am,

Your obliged and affectionate Brother,

JAMES HERVEY.

LETTER XXVI.

Weston, Feb. 3, 1753.

Dear Sir,

I AM greatly obliged for your repeated favours, and truly sensible of my obligations. I have not acknowledged them so punctually as I ought, but I hope you will excuse this neglect, and ascribe it to the real cause, ill health and weak spirits, which cramp my mind, unnerve my hand, and make me trespass upon the candor of all my correspondents. Why did I say, I hope? I see you do excuse me. Of this your last letter, transmitted to Mr. Moses Browne, is a clear and pleasing proof, which I safely received, and for which I sincerely thank you;—as I bless the God of grace, and the God of wisdom, for giving you so friendly a temper, and so discerning a judgment.

The little piece which you have so judiciously retouched and improved, was not written for public view, but I thought after frequent prayer to God for direction, and attending to the workings of his providence, it was his will that it should be published. I was sensible of its many defects, but upon his almighty power, I depend for its usefulness; he can bid even a worm thresh the mountains, and make his strength perfect, illustrious, triumphant, in the most abject weakness. Blessed be his holy name, that the servants of Jesus Christ, and the advocates for his sacred cause, have such an arm to rely on.

If another edition should be required, I will take leave to enrich my piece with your remarks; and let me beg of you to favour me with your opinion, in relation to some additions, which I have occasionally penned, page 111. after line 22. add—But what shall we say to a mistake in the sacred chronology—a palpable mistake pointed out by his Lordship, proved to be such by the testimony of profane

history—Samaria said to be taken by the king of Assyria, twelve years after the Assyrian empire was no more?—But on my own part, I make neither hesitation nor scruple to reply, if Isaiah and * Herodotus vary, if the authors of the Kings, the Chronicles, and several of the prophets, differ from the Greek historians, I am under no difficulty in settling my judgment, and taking my side. When profane writers agree with the sacred, I admit both accounts; when they disagree, I reject the former and acquiesce in the latter. Nor can I tax myself with any thing unreasonable or arbitrary in this proceeding: for surely those writers, who are able to foretell future events, must deserve the preference in relating past: those witnesses, who dwell on the spot, and were personally concerned in affairs, are more to be relied on than those, who lived in a distant country, and wrote in a distant age? With regard to the case specified by my Lord Bolingbroke, I believe the attentive reader will find the error, not in the sacred chronology, but in his Lordship's apprehension. The kingdom of Assyria was not at that period no more; but like the Irish or Scotch crowns to the English, united to the Babylonian: of which, when the holy writers treat, they call it sometimes by one name, sometimes by the other.

Page 15, after established—insert—“If Isaiah speaks by divine inspiration, when he says of the formidable Sennacherib, the Lord of hosts shall stir up a scourge for him, according to the slaughter of Midian; surely that memorable defeat, recorded in the book of Judges, must be an undoubted fact. Could the spirit, which is infallible, give such a sanction to a story, which was fictitious?” When the same Isaiah prays in that elevated and ardent strain—awake, awake, put on strength, O arm of the Lord! as in the ancient days, in the generations of old! art thou

Y Y

* Herodotus does not differ from the Prophet Isaiah and the scripture account of the empire of Assyria, but Cicero and Justin that vary from it.

not it, that hath cut Rahab, and wounded the dragon? Art thou not it, which hath dried the sea, the waters of the great deep? that hath made the depths of the sea, a way for the ransomed to pass over? Can we reasonably imagine, that true prophet would plead lying vanities, before the God of faith? that he would ground his own and his countryman's faith, on a popular romance; or on what my Lord calls, "a purely human and therefore fallible" Narrative?

Does not the blessed Jesus describe the manner, and illustrate the efficacy of his own death, by the serpent lifted up in the wilderness, and its all healing virtue on the wounded Israelites? Does not the holy apostle enumerate several of the most wonderful miracles, wrought for the deliverance, the preservation, the chasement of Israel, and from these occurrences, deduce the most important admonitions; urge the most forcible exhortations?—Such references, made by such persons, not only suppose, but prove more than bare allusions, they are also ratifications; and demonstrate, with an evidence, clear as the wisdom, firm as the faithfulness, of an incarnate God, that the writers of these accounts, have neither deceived us, nor were deceived themselves. Should it be said, that these passages are chiefly in the Mosaiical history, and therefore give no authority to the other historical memoirs. I would ask, does not St. Paul, Rom. ii. 2, 3 quote a passage from the book of Kings*? Does he not build upon the passage as a sure and indubitable truth? does he not dignity the book with what I may term, the uncommon cable character in writing; and style it, by way of superlative eminence, the scripture? Is it not undeniably certain, that the Jewish youths, and Timothy among the rest, were instructed in the historical as well as the prophetic volumes of the old testament? Does not the best of judges recommend all those volumes to our highest estimation, by pronouncing them holy writings? Does he not clearly manifest their divine extract, when he so nobly displays their divine effects; they are able to make thee wise

* 2 Kings viii. 36.

unto salvation, through faith, which is in Jesus Christ? What then shall we think of Lord Bolingbroke's declaration? Which I could not read without grief, and cannot transcribe without horror. "The bible history appears to every one, who reads it without prepossession, and with attention, to be nothing more than a compilation of old traditions, and an abridgment of old records." In short, the doctrinal and historical parts are indissolubly. See page 20, line 18, after the word "vigilance" and instead of the eight following lines, insert—the number of whose verses, —especially in the pentateuch—was computed; and the arrangement of the very letters, for the space of many centuries, known; whether, before the coming of Christ, the spirit of prophecy, which confessedly existed in the Jewish church *, was not sufficient to prevent, or else sure to detect, any corrupt innovations; whether, after the coming of Christ, the jealous eye which the Jews and Christians had on each other, was not an unsurmountable bar against any material alterations.

Page 21, line 2, after "composition—old—" though we "should rescue our sacred books from the imputation of "spurious additions, this will not, with my Lord at least, "either establish or retrieve their character," they contain, he says, a very imperfect account of the Israelites themselves, of their settlement in the land of Canaan, of which by the way they never had entire, and scarce ever permanent possession.—The sacred narrative is a summary account of the Jewish affairs; but is it therefore to be censured as an imperfect account? It is an epitome, rather than a complete history; but has it not all the qualities of a perfect

* This is a fact asserted by every ancient Prophet, and by almost all the sacred historians. A fact, confirmed by Christ and his apostles; unanimously shared by the earliest Jewish writers; neither disputed, nor contradicted, nor to much as questioned, by any contemporary author. And if all this does not amount to a proper proof, what proper proof can be given of any transgression, that passed in a remote age?

The argument mentioned above will receive additional strength, if considered in connection with that solemn charge, "not to add or diminish" Deut. iv. 2. Prov. xxx. 6. and with the custom observed by the Prophets, of referring people for a solution of their religious doubts, to the written word. For, would men of the prophetic character, allow a book full of spurious additions? Or, would any direct or well-disposed, to such fallacious guides?

epitome? Those particular facts are selected, which have a more especial reference to the interests of religion, and the kingdom of the Messiah: in which the divine providence is most eminently conspicuous, and from which mankind may be most effectually edified.—Instead of finding fault with the writers for not being copious, when their professed aim was to be concise, a true critic would rather admire the felicity of their narration. Which, though a foreign history of the remotest antiquity, relating to a people of the most singular manners, and peculiar customs, expressed in an obsolete, dead language, and comprised in the shortest compass, is nevertheless so clear, so intelligible and so very satisfactory.

But they contain a very imperfect account of the Israelitish settlement in Canaan.—Is it possible for a person, who has read the book of Joshua, to advance such a position? Was ever any thing of the kind described more minutely, or with greater accuracy? Here we have the general distribution of the land, and the extent of each particular allotment. The borders of the several divisions are marked out, as with a line, and the cities in the several cantons, mentioned by name. In short, this whole transaction is so circumstantially displayed, that some readers, agreeing with my Lord in their disaffection to the bible, but diametrically opposite in their taste of literature, have thought it particularised even to tediousness.—However, this particularity of description was highly expedient, not only to supersede any such objection, as his Lordship has raised, but also to ascertain by an unalterable standard, the boundaries of the tribes; to prevent any encroachments upon the inheritance of each other; and to demonstrate the wonderful agreement, between the ancient prediction of Jacob the more recent prophecy of Moses, and the situation, the limits, the produce of the territories †, respectively assigned to the patriarchal families.

† Jacob foretold, that Zebulun should dwell at the haven of the sea, whose portion should be by on either side of the sea of Galilee, and extended to the Mediterranean.—Moses foretold, that the Lord should dwell between Benjamin's shoulders, or the temple be placed at the extremity of his borders.—But I would refer my reader to Gen. xlix. and

. The Israelites, 'tis added, never had entire, and scarce ever peaceable possession of the land. This, my Lord imagines, must imply an inconsistency between the divine promise and the issue of things: therefore, to animadvert upon it, he digresses from his subject. But how will his Lordship's animadversion comport with the testimony of Joshua? Just as well as light consists with darkness. The Lord gave unto Israel, all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers. Joshua xxi. 43, 44. Is it not less remarkable, from Joshua's topographical draught of the country, and from the habitations allotted to the several tribes, that they possessed the bulk of the land? What little remained in the occupation of the Canaanites, bore no more proportion to the heritage of Israel, than the addition of a fringe, or the insertion of a loop, bears to the whole dimensions of the garment. That they possessed all this, and that they possessed no more, were circumstances equally consonant to the prophetic declarations of scripture. The one, a punctual execution of the minatory; the other, an evident accomplishment of the promissory. He that said to their pious progenitor, lift up now thine eyes, and look from the place where thou art, Northward, and Southward, and Eastward; and Westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever †, Gen. xiii. 14, 15. The same said unto their degenerate offspring, else if ye do in any wise go back, and cleave unto the remnant of these nations, even those that remain among you; know for a certainty, that the Lord your God will no more drive out any of these nations from before you, Joshua xxiii. 12, 13. My Lord must forget this last particular, or neglect to

Deut. xxxiii. In which chapter, compared with the distinguishing circumstances of the federal tribes, he will discern a most surprising spirit of prophecy; planning out, with precision, what was afterwards determined by Lot; and foreseeing, with exactness, what was not come into existence.

† For ever, is evidently promised, on condition of their obedience. Whereas, in case of disobedience, the very reverse is threatened, Deut. iv. 25, 26.

compare it with the preceding ; otherwise he would have seen in these prophecies and their corresponding events, a signal manifestation of God Almighty's goodness, justice, and faithfulness : goodness in giving what he gave, justice in withholding what he withheld, and faithfulness in both dispensations.

As for peaceable possession—we have already heard the witness of Joshua, a very sufficient witness, one would presume, as he was a Generalissimo of the Jewish forces, and a superintendant-General of the affair. However, let us search the records of the nation, here we meet with long periods of peace, under the government of their first illustrious Commander, and under the subsequent administration of their Judges : the land had rest from war, (*Josh. xiv. 15*). The land had rest forty years, (*Judges iii. 11*). The land had rest eighty years, (*Judges iii. 10*). We find the same scene of public repose, in the reigns of David and Solomon, Ahab, and Jehosaphat ; and not of one only, but of every righteous and religious king ; or, if peace departed for a season, victory supplied its place, and success crowned their arms. The blessing of national tranquillity, was never promised to the Israelites absolutely, but upon condition of fidelity to their almighty sovereign. Whenever they were entitled to it, by virtue of this promise, and their corresponding obedience, they never failed to enjoy it. Whenever they forfeited their title, either by revolting to idolatry or confiding in idolaters, they were constantly punished with intestine commotions, or foreign invasion. What shall we infer from hence ? a conclusion any way prejudicial to the sacred annals ? No ; but greatly to their glory. From hence it appears, that they are indeed the annals of heaven : a register, not of political conduct, but of divine dispensations : the awful and important memoirs of a real theocracy, in which, according to the emphatical language of Isaiah, the Lord was their judge, the Lord was their lawgiver, the Lord was their king.

But these facts, my Lord complains, are related in a confused manner. To which I answer, we have each reign in the proper order of time : the parentage of the sovereign is specified, and his general character given. We are inform-

ed at what age he ascended the throne, and how long he swayed the sceptre : who were the eminent persons, and what the remarkable incident, which distinguished his government ? How he died, and where he was buried. Is this confusion ; where then shall we look for regular arrangement ?—Perhaps his Lordship means the interchangeable narration of occurrences, in the kingdom of Judah, and the kingdom of Israel. This, I own, is observed in the latter parts of the sacred history. But this can no more be called confusion, than the disposition or varying colours in some beautiful piece of Mosaic, can be called irregularity. It is rather a fine contrast, or that pleasing diversification in the series of historical writing, which my Lord's poetical friend so justly admires in the decorations of a rural seat :

*Here order in variety you see,
Where all things differ, and yet all agree.*

POPE.

Page 61 to line 19, suppose I subjoin the following note.—Joshua and Samuel wrought miracles : Isaiah and Jeremiah foretold future events. Though it is not absolutely certain, that all the sacred historians were prophets, yet it is highly probable, from I Chron. xxix. 29. This, however, is unquestionable, that their writings were reviewed and approved by men of prophetic gifts, and the approbation of such judges, must give a sanction, little inferior to the authority, which their own compositions would claim.

Page 71, at the top of the page add—My Lord tells us, “ that the scripture history contains an account of the divisions and apostasies, the repentances and relapses, triumphs and defeats of the Israelites, under the occasional government of their judges, and under that of their kings, and of the Galilean and Samaritan captivity.” Whether this is mentioned by way of derogation, let the judicious reader determine. I would beg leave to observe, that these occurrences, related in the scriptural manner, with a continual regard to the superintending hand of providence, are

some of the most weighty and interesting materials, that can enrich the historical page. None so well calculated to teach nations, to admonish kings, and improve posterity.—His Lordship might have said, with the utmost veracity; and, I think, in common justice, he ought to have said: They contain also, the most unparalleled instances of national success and personal achievements; the most beautiful and affecting pictures of virtue, delineated through all its branches, in a multiplicity of living characters; than which nothing can be better accommodated, to excite the attention and charm the imagination; to touch the heart, and impress the passions; to inflame them with the love, and mould them into the image of universal holiness. Here we behold a people always destitute of cavalry, the main strength of the battle; yet always a match, and more than a match, for their most powerful adversaries, so long as they maintained a dutiful reliance on their God: a people, who left their frontiers naked and defenceless, at three stated solemnities in every year; yet never were invaded, at this critical juncture, by their most vigilant enemies, so long as they persisted in obedience to their almighty protector: a people, whose very land, as well as its inhabitants, was wonderful; both the scene and subject of miracles: for, after five years unintermitted tillage, (which, one would imagine, should have exhausted its prolific powers) it yielded constantly a double increase, in order to supply the demands of the succeeding year: when, by the divine appointment, all was to lie fallow and uncultivated.—Here we behold men of such singular and exalted piety, that they walked with God, and were translated into the realms of glory, without passing through the gates of death: men of such undaunted courage, that they have rebuked princes, confronted angry monarchs, and smiled at the severest menaces of a tyrant, whose bare frown has made the world to tremble: men of such heroic abilities that one of them has slain his hundreds; another of them has put his thousands to flight; and both by the most contemptible weapons: a third without any weapon, has giving chase to the roaring lion, and the raging bear; and rent them to pieces, or

smitten them to the earth: men, that have been empowered to shut or open the sluices of the sky; have commanded the ground to expand her horrid jaws and swallow up the living; or bid the grave unlock her adamantine doors, and restore the dead: men who have walked amidst the burning fiery furnace, as composed in their spirits, and as secure in their persons, as if they had been taking the air in some calm, sequestered, shady bower. In a word, here is a detail of such marvellous things, as no eye hath seen performed in any other nation under heaven; no ear has heard related by any other annalist or biographer whatever; and, though they are the very sanctity of truth, yet such as never entered into the imagination, even of romance itself to conceive †. My remarks &c.

Your opinion with relation to the preceding paragraphs, will be received as a favour, and attended, I hope, with a blessing.—I find, I am blamed, for animadverting on his Lordship's style, (page 36.) For not giving his Lordship the title of noble, not treating him with a respect suitable to his dignity. I have trespassed, it is farther alledged, against the rules of candour and benevolence, page 33, 34, and page 68. I know you have a large share of patience, may the Lord Jesus (of whose fulness his saints receive, even grace for grace) multiply upon you, both this, and every other fruit of the spirit! pray, what do you apprehend to be the precise meaning of St. Paul's expression, *Romans* i. 17. From faith to faith, as 'tis translated.

I should be much obliged, if you would let me know, what are some of the most valuable books, which you have met with on various subjects of importance? What little treatise is most proper to put into the hands of illiterate

Z z

† For, ask now of the days that are past, which were before thee, since the day that God created man upon the earth; and ask from one side of heaven unto the other, whether there hath been any such thing, as these great things are, or hath been heard like them, Deut. iv.

people?—What are some of the most judicious and improving compositions in biography?—What the most sound and weighty authors, that might be recommended to a young student in divinity †?—You see I am always in the begging strain, the language of my letters, is like the horse leeches two daughters, give! give!—all I can do, by way of return, is to beseech the king immortal, invisible, the only wise God, to give you all spiritual blessings in heavenly things — To do this, with all the ability which God shall bestow, will be as truly pleasing to , as it is justly due from,

Dear Sir,

Your much obliged, and

very affectionate friend &c.

JAMES HERVEY

† See the Note in the LXXXIIIId. Letter.

LETTER XXVII.

February 12.

My dear Friend,

I WILL take a hundred of Jenk's † Every Man's ready Companion, for my mind is not altered, since I promised this;—nor my charity purse drained.—'Tis a useful book to give away.

I am glad Jenk's Meditations sell, and I hope, the Lord will make them a blessing to the reader: 'tis a pity they cannot be contrived in less than two volumes octavo.

Does Mr. * * want amusement? Let him take your friend Dr. Young's advice ‡:

Retire, and read his bible gay.

Does Mrs. * * * want it? You should teach her to delight in God, and to rejoice in Christ Jesus. A certain gentlewoman in Miles's-Lane, whom you once reprov'd, has been taught to find her consolation; not in the entertainments of the stage, but in the assured hopes of heaven.

Have you given liberally to the poor? Ask your heart, whether you gave out of love to your dying Saviour? Was this the motive? It would then be universally influential; and you would think you could never do enough for his honor.

If an earthquake should happen, ask Mr. * * *, (that advocate for the Theatre) if he would like to be found in the

† Price singly 1s. 6d. Sold by Rivington in St. Paul's Church-Yard.

‡ See letter XC, of this volume.

play-house, and go from the boxes, or pit, to the great tribunal? Indeed, indeed the stage is indefensible.

Thanks for delivering my message. I wish you a safe return, and the continual guidance of heaven.

My messenger waits,
pardon haste,

Dear Sir,

Your very affectionate

and truly sincere Friend,

JAMES HERVEY.

LETTER XXVIII.

Weston-Favell, May 19, 1753.

Dear Sir,

I HAVE lately been somewhat busied in preparing a sermon to be preached before the clergy, at our Arch-deacon's visitation: and to my weak nerves, and languid spirits, a little business is a toil. A commentator, with whom I wish you may long be unacquainted, has taught me the meaning of Solomon's description, "the grasshopper shall be a burden."

[See Law's absolute unlawfulness of the Stage fully demonstrated — And likewise Witherspoon's serious inquiry into the nature and effects of the Stage, being an attempt to shew that contributing to the support of a public Theatre is inconsistent with the character of a christian.

. This, I hope, will apologize for my delay, in answering more fully your last very obliging favour.—More fully, I say; because, in a former letter, I acknowledged the receipt of a parcel with your remarks. Let me once more, dear Sir, return my sincerest thanks for those judicious and delicate observations. They are so valuable, that I cannot but be very desirous to have the other parts of my proposed work, undergo the same scrutiny, and receive a polish from the same hand. If this kind office will not too much interrupt your own studies, give me a permission to send another packet; and withal a direction, how I shall transmit it to you most expeditiously.

You will easily perceive, from several hints, perhaps, from the whole tenour of my writing, that your new friend is, what people would call a moderate Calvinist. Your sentiments in some particulars, may differ from mine. Freely object, where-ever this is the case: I assure you, I can bear, I shall delight to have my notions sifted. Nor am I so attached to any favourite scheme, but I can readily relinquish it, when scripture and reason convince me it is wrong.—When I see wise and learned men, forming opinions different from mine, I hope, it will make me diffident of my own judgment; teach me “not to lean to my understanding;” and prompt me to apply more earnestly, for that blessed spirit, whose office it is, “to lead into all truth.”

I shall be glad to hear, that the work you have in hand is going on with expedition. What a privilege will it be, and what a distinguishing favour, if the great eternal God vouchsafes to make use of our pens to bring any glory to his name, or impart any spiritual good to his people! To no occasion is the wise man's exhortation more applicable: “Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge nor wisdom, in the grave, whither thou goest.”—I have a Treatise entitled, *Dr. Hildrop's * Husbandman's Spiritu-*

* 'Tis reckoned a lively, sensible, and ingenious performance, and a fit present for countrymen, and others,

al Companion : but never read a page in it, nor ever heard a character of it. I have a discourse upon the same subject, amongst the writings of Mr. Flavel ; it is a long time since I saw it, and then I only dipped into it, so that I cannot pretend to give a character of it : Only I think, in general, that Flavel abounds with finer sentiments, exalted piety, and his language, for the most part, is expressive and beautiful.

Possibly you will wonder that I should have had the Treatise you inquire after so long, and not have perused a single page of the book : and you justly msg it, in case I had bought up : but it came to me by inheritance. My study is composed of the books, that were collected by my father, and grand father : among which there are multitudes, to which I shall continue a stranger, as long as I live, though they stand at my right-hand and my left every day.—I want to be better acquainted with God's holy word—to have its inestimable truths lodged in my memory—its heavenly doctrines impressed upon my heart—that my tempers may take their fashion from it—that my private conversation may be seasoned with it, and my public ministrations enriched by it.—Thus, dear Sir, may the word of Christ dwell in us richly.

Will you give me leave to lay before you a plan of the work ? (Part of which has already received, and the remainder humbly requests, your improving touches)—viz. Sincere obedience not sufficient for our justification.—The design of God's law, to convince of sin, and bring to Christ.—Some farther objections urged and answered † : The whole summed up. Our friends part, but agree to correspond.—Theron more attentively observing his heart and life, is convinced of his guilty state ; and begins to see the necessity of a better righteousness than his own ; desires to see what can be alledged in support of the imputation of Christ's righteousness.—This occasions some letters from Aspasius, wherein the point is proved, from the articles and homilies of our church ; from the writings of our most emi-

ment divines ; from the Old and New Testament.—The excellency of this righteousness displayed ; both from its matchless perfection, and the dignity of the author.—A letter or two from Theron, by way of carrying on the epistolary intercourse, relating to the wonders of the creation, as they appear both in the sea, and on the land ; chiefly calculated to manifest the goodness of the Creator, not without a view to the main subject.—The influence of this righteousness on moral virtue and evangelical holiness—Our friends brought together again.—Theron, under discouraging apprehensions.—The freeness of grace, and the gift of righteousness—Discourse on faith, by which we are united in Christ, and interested in his righteousness—The noble, beneficial, and delightful use to be made of this doctrine—Theron relapses into sins of infirmity : His faith shaken : Supports proper for such a state—Sanctification ; its nature, its principles, its progress.—Aspasio, seized with a sudden and fatal illness ; his sentiments and behaviour in his last moments.

These, dear Sir, are the stamina of my intended piece. Oh ! that he, who educes so many millions of elegant leaves, lovely flowers, and graceful plants, from the seeds of spring, may enable this enfeebled hand to dilate, fill up, and finish the whole !

As soon as I conclude this epistle, I write to a very ingenious friend of your's : with whom, several years ago, I had begun to form an acquaintance ; but my departure from Oxford, and other accidents, interrupted the intercourse for several years. And I was informed, to my unfeigned sorrow, that Mr. * * * was dead. But a letter lately received from him, most agreeably undeceived me, and brought a very welcome overture for a renewal of our correspondence.—God Almighty grant, that all our social communication may be a happy means, not only of cherishing our affection, and refining our taste, but, also of quickening our love to the blessed Jesus, and animating our zeal for his sacred interests, or, as the apostle expresses my wish, with an energy which no language but his own can reach, that they may be subservient and effectual.

One or two articles I forgot, in exhibiting to you my plan. But this, † will direct where they are to be introduced.—“The corruption of our nature, demonstrated, first “from scripture, then from experience. Between which, “to relieve or entertain the reader, is inserted a dialogue “on the admirable formation and œconomy of the human “body.”—The visitation sermon I mentioned in the beginning, though perfectly plain and artless, is in the press: It will wait upon you in the next parcel, as soon as I have the favour of your answer. It is printed for the relief of a poor afflicted child, as a short advertisement will inform the world. The person, to whose management it is assigned, informs me, that he has given orders for an impression of two thousand; besides a hundred and fifty, which I have bespoke for myself. Would this circumstance recommend it to your beneficent and worthy friend Dr. ***? I may now no longer look upon it as a discourse delivered by me, but as an agent for the miserable, and an advocate for the distressed: I should therefore be very glad, and much obliged, if he would, (in case he approves the performance) purchase some of them, in order to give away. Of this he may be assured, that, by every one, of which he shall so dispose, he will do a real act of charity to a diseased and crippled youth; and I shall not cease to pray, that the God of infinite goodness may accompany the † piece, with his divine blessing, and make the gift an act of spiritual charity to the reader’s soul.—Be pleased to present my most respectful compliments to the doctor; and give me leave to expect, not a line, but a sheet filled with your thoughts. Then I shall promise myself one thing more, that you will, in the speed of your favours, as well as in the worth of its contents, exceed, greatly exceed,

Ever, your’s &c.

† See page 76.

* A visitation sermon, intitled, The Cross of Christ the Christian’s Glory, preached by Mr. Morrey at the visitation held in Northampton, on May 10, 1763.

LETTER XXIX.

Madam,

I AM pleased not a little, to hear a lady of your fine sense and blooming years, declare, that an inquiry, relating to everlasting salvation, "has taken up much of her thoughts." Let me intreat you to go on, and imitate that excellent woman, whose panegyric is uttered by wisdom and truth itself; "Mary hath chosen that better part, which shall not be taken from her."

You inquire, "whether the elect of God hath not an inward assurance, that they shall be saved?"—Your caustic takes leave to answer the question, by asking another. Why should not you and I, madam, have this assurance?—Is it not a blessing, intended for christians in general? We know says the apostle, that we are passed from death unto life. He says not I and some eminent saint;—but we; including those believers, to whom he wrote, those, among whom he preached, and all those, who *hereafter should believe*, through his word.

Is not this a most desirable knowledge? On the other hand, can any thing be more afflicting, than a state of suspense with regard to this all-important affair? To be in suspense whether my final lot will fall, in the regions of endless misery, or the mansions of eternal glory?—Insupportable!—can it be the will of our most indulgent Creator, that we should spend our days, in this sad uncertainty and distressing anxiety?—Impossible!

But have we a warrant for this assurance?—We have the best of warrants, the gift of God. If your good father gives you a pair of diamond ear-rings, or (which, rightly improved, will be much more ornamental) a neatly printed bible; do not you look upon this as a sufficient warrant to call these presents your own? Do not you rest fully assured that by virtue of your parent's gift, they are your unques-

tionable property.—Perhaps you will say, where has God Almighty done any thing like this? where has he given salvation or life eternal to me?—Be pleased to consult 1 St. John v. 11. † and you will find an answer; which, I hope will prove perfectly satisfactory and highly delightful.

Is this spoken to me?—To you, Madam; to the young ladies of your acquaintance, and to every one, who reads it. Life eternal is given, just as the manna was given in the wilderness. The manna, which each hungry Israelite might gather, and eat it. Life eternal, that every poor sinner may receive and enjoy it.—But I have no merit, nothing to deserve it.—Then you have just as much as the all gracious God requires. Without money, and without price, is his bountiful declaration. Freely and abstracted from all deserts, are his generous terms. You have no merit, Madam, and I have less than none. But has our divinely excellent Redeemer nothing meritorious! for his sake, this magnificent and glorious gift is conferred. Not we ourselves, but Jesus Christ the righteous has obtained eternal redemption for us.

May I then assuredly believe, that God gives eternal life to me?—May you glory God's truth? may you glory his grace? may you glory the death and obedience of his beloved son? If so, then you may, you ought, it is your privilege and your duty, to believe, that God almighty freely gives to you eternal life.

When you receive this gift, look upon it as your portion; live in the most comfortable expectation of it; relying on nothing valuable in yourself, but depending entirely upon the faithful promise of him, who cannot lie.—Then you will feel your heart inclined to love your most adorable benefactor;—then you will study to please him in all your conversation;—then you will be truly holy.—All which is, with great sincerity, wished by the amiable Miss * * *'

very affectionate friend &c.

JAMES HERVEY

† And this is the record, that God hath given to us eternal life: and this life is in his

LETTER XXX.

Weston-Favell, Aug. 17, 1753.

Dear Sir,

I HAVE now procured some franks, and lest the want of this vehicle should retard the delight and improvement, which I always receive from your correspondence, I take leave to enclose one. 'Tis for your use, but my benefit.

I received the parcel, and owe you my thanks for the present. I wonder, that you should be backward to gratify Mr. * *. Certainly, you have truth on your side. The arguments are nervous and conclusive; clearly and (for the most part) concisely stated, urged with propriety, and a becoming warmth; yet without any of that wrath of man, which worketh not the righteousness of God. If I was in your case, I would let my arrow fly, as far as providence is pleased to carry it: and I beseech the blessed God to prosper it, that it may give a mortal blow to error, and co-operate with his own holy word, in being profitable.—Now I mention Mr. * *, pray let me desire you to ask, when you write to him again, whether he received, some months ago, a letter from me. If it miscarried, I shall with pleasure supply its place with another: for, though I have now but very few correspondents, and my enfeebled constitution will allow me to write but few letters, I shall strive hard to keep up an intercourse with those gentlemen, from whom I expect to have my taste refined, or my mind improved. And among that number I reckon Mr. * *.

I shall sincerely rejoice to hear, that your eye is strengthened and your health confirmed. How valuable are these blessings! especially to those who employ them for the honor, and devote them to the service of Christ.—I wish you

had taken minutes of what you saw most remarkable, in your tour through Westmoreland and Cumberland. A description of those counties would be very acceptable to us, who inhabit a more regular, and better cultivated spot.—Described in your language, and embellished with your imagination, such an account might be highly pleasing to all; and grafted with religious improvements, might be equally edifying.—Such kind of writings suit the present taste. We don't love close thinking: that is most likely to win our approbation, which extenuates the fancy, without fatiguing the attention. Since this is the disposition of the age, let us endeavour to catch men by guile; turn even a foible to their advantage, and bait the gospel-hook, agreeably to the prevailing taste.—In this sense, become all things “to all men.”

Permit me to ask, whether you have yet seen *Witsius de Œconomia Fœderum*?—I wish, for my own sake, that you was somewhat acquainted with this author; because, if you should be inclined to know the reason and foundation of my sentiments on any particular point, † *Witsius* might be my spokesman: he would declare my mind, better than I could myself.

Conversing some time ago with a very ingenious gentleman, he made an observation, which I think is new and curious; I should be glad of your opinion, whether you think it rational and solid. It was upon these words, Heb. vi. 2. This passage is generally supposed, especially by the writers of the established church, to denote the sacrament of Baptism, and the rite of confirmation.—With regard to the latter, my friend queried, whether the practice of confirmation can be allowed to constitute one of the fundamentals of christianity?—with regard to the former, can it be shewn, that the apostle, in any other place, calls the ordinance of baptism in the plural number?—May not then the clause more properly refer to two eminent Jewish

† A translation of this favourite author of Mr. Herry's would surely be acceptable, especially as the original is so very scarce.

usages; the various purifications made by washings, and the impositions of hands on the peculiar victims? The one of which represented a purity of heart and life; the other was expressive of a translation of punishment, from the offerer to his sacrifice.—Then we have signified, in language familiar to the Hebrews, and by images with which they were perfectly acquainted, the sanctification of the spirit, and the substitution of Christ in our stead.—What seems to corroborate this conjecture is, the vast importance of these two articles. They are the two grand distinguishing peculiarities of the christian scheme: without them, every treatise upon fundamentals must be extremely defective.

I am much pleased with your remark on a certain learned * * *. The heart surely should be engaged in the preacher's office, as well as the head.—

Are passions then the pagans of the soul?
Reason alone baptiz'd? Alone ordain'd
To touch things sacred?

The great Apostle was fervent in spirit, as well as cogent in arguing. He beseeches, conjures, and charges his people. He adds prayers to his entreaties, and tears to his prayers. When he reasons, conviction shines; when he exhorts, Pathos glows. May your discourses, dear Sir, be strong with the one, warm with the other, and by both be happily instrumental, “to turn sinners from * darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of sins.”—We have very wet unkindly weather for the harvest. May it teach us all to see our dependence on that divine hand, which giveth rain from heaven and fruitful seasons. May it stir us up to long more ardently for that inheritance which is incorruptible, as well as undefiled: whose character is perfection, and whose duration is eternity.—Into this, dear Sir, may you, and many of your readers, in due time, have an abun-

dant entrance ! and there find, as a mounument of mercy,
and a trophy of redeeming grace,

Dear Sir,

Your very affectionate

and truly sincere Friend,

JAMES HERVEY.

LETTER XXXI,

Weston, Oct. 28, 1753.

My dear Friend,

AND must I resume my correspondences ? Does my dear Mr. * * * join with several other friends, to render me inexcusably rude, if I neglect any longer ?—Then, with the divine assistance, I will again take up my pen, though an incessant series of infirmities has wore it to the very stumps ; for which reason I had thrown it aside, with an intention to continue silent, and inactive, as a dead man out of mind.

To make some reparation for my past negligence, I acknowledge your late favor without any delay. Yesterday I received it, and to-day I answer it ; even though I might justly plead weariness, as an excuse for a dilatory conduct.—I have this day been preaching to a crouded audience—The Lord Jesus Christ grant it may be an edified one ! You would be surprised, and I believe every one

wonders, that I am able to officiate for myself. I am so weak, that I can hardly walk to the end of my parish, though a small one; and so tender, that I dare not visit my poor neighbours, for fear of catching cold in their bleak houses; yet I am enabled, on the Lord's day, to catechise, and expound to my children in the morning, and to preach in the afternoon. And every Wednesday evening, hay-time and harvest only excepted, I read prayers and give them a lecture sermon in Weston Church. This is the Lord's doing, or, as your favourite book expresses it, this is owing to "the good hand of my God upon me." Join with me, my dear friend, in adoring his grace, and pray, that if my life is spared, my capacity for his service may be prolonged, that, if it be his blessed will, the day, which puts an end to the one, may put a period to the other.

I thank you for your news from the West. I assure you it is highly pleasing to hear, especially concerning the prosperity of my old acquaintance. I often think of them, and with deep regret, for my unprofitableness among them. Blessed be God for ever and ever, that both they, and I may have a better righteousness than our own. May we all grow in grace, and ere long meet in glory!

You need not doubt, but it is a pleasure to my heart, to remember, in my best moments, that valuable and valued friend, with whom I have frequently took sweet counsel on earth, and with whom I shall quickly be admitted into the heavens; there to behold the glory, the inconceivable and eternal glory of him, who loved us both, and has washed us from our sins in his own blood.

God has been pleased to pity the poor youth, for whose relief the Visitation Sermon I preached at Northampton a short time ago, was printed.—Through his good providence, an edition of two thousand is disposed of; besides a supernumerary provision of two hundred, destined to the use of my Parishes. Nay, the manager for the distressed object, is venturing upon another edition. See, dear Sir, if God will bless, who can blast? if he will further, what can obstruct? A feather, a straw, if he pleases to command, shall be a polished shaft in his quiver. Trust

not therefore in eloquence or argument, in depth of thought, or beauty of style, both which are confessedly wanting in the present case, but trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength.

I am surprised, that any attendant on the * * of * * * should enquire after my Sermon, unless it was to criticise censure, and expose it : because, there was really given too much occasion, both to his † † and all his friends, to resent what some time ago I seemed to have done. In the midst of the controversy between the † † and the † †, there was put into the † † Journal a paragraph from a letter of mine, consisting of a pretty high encomium on Mr. † †. As though I should, unchallenged and unprovoked, step forth to confront your † † ; or should think to bear down a † † objections by my single authority. This was also inserted in the most offensive manner ; not as an extract from a private epistle, without the consent or knowledge of the writer, but introduced as my own act, and subscribed with my own name.

I have found no reason to retract one jot or tittle of what was said. And God forbid, that I should be ashamed of that incomparable minister of Jesus Christ ; than whom, I know no man on earth, who has more of the amiable and heavenly spirit of Christ. Nor do I remember to have met with, in all my reading, a person, since the days of miracle and inspiration, so eminently zealous or so extensively useful. Yet to obtrude his character on the public, at such a time, and with such circumstances, had such an air of officiousness, self-conceit, and arrogance, as must necessarily disgust others, and is what I would absolutely disavow.

This, I afterwards learned, was done by a well-meaning and most pious man ; but, in this particular, very injudicious. It is much to be desired, that religious persons may have wisdom with their zeal ; eyes in their wings, that, as far as is consistent with the exercise of integrity, and the discharge of duty, we may give no offence, neither to the Jew, nor to the Greek, nor to the church of God.

Accept my sincerest thanks for your promoting the spread of my sermon, and continue your prayers for its enfeebled author, that, if the most high God vouchsafes to employ

him in any other work for the honor of his dear son, he may be enabled to find out acceptable words, and that which is written may be the words of truth.

My affectionate compliments wait upon Mrs. * * *. May you and your's dwell under the defence of the Most High, and abide under the shadow of the Almighty !

Dear Sir,

Your very affectionate

and truly sincere Friend,

JAMES HERVEY.

LETTER XXXII.

Weston, May 5, 1754.

Dear Sir,

SOME time ago, Mr. Moses Browne was so kind as to transmit to me three of your letters, which gave me both pain and pleasure.—Pain, to think that I had neglected to cultivate so valuable a correspondence—Pleasure and improvement, from the perusal of your truly judicious remarks on Mr. Kennicott's performance, and Mr. Goadby's attempt.—The latter I am afraid, is not sensible of the great importance, and no small difficulty of writing a proper comment on the whole bible. To explain and illus-

trate, with any tolerable justice, a book so very subline, so vastly comprehensive, surely should be the work, not of a few months or years, but of his whole life, were his abilities ever so distinguished. I should be extremely sorry, to see that glorious gift of heaven, come abroad into the world—with such a collection of remarks, as might be more likely to depreciate, than minister to its universal acceptance.

You are pleased to mention my intended work, and to offer your kind assistance ; an offer, which I assure you I highly value : I desire nothing so much, as to have the same impartiality of criticism exercised upon my manuscript, as you have bestowed upon the aforementioned writings. When my piece has been enriched by your corrections, and it receives your imprimatur, it shall go to the press without delay, as there is a likelihood for a large demand of the Work, both at home and abroad. This consideration makes me timorous and diffident, especially, as my incessant infirmities and unconquerable languors render me sadly unfit for the support of so weighty and so grand a cause. If it was not for such a declaration in the word of truth and life as this,—“ Not by might, nor by strength, “ but by my spirit, saith the Lord,” I should totally despair of any success.—Excuse, dear Sir, this hasty scribble ; Strengthen the feeblest of all hands, engaged in the divine Jesus’s service, and pity a man, whose head aches while he writes to you ; and heart almost fails, when he writes for the public. But in, amidst ail his weakness,

Dear Sir,

Ever, your’s &c.

LETTER XXXIII.

Weston-Favell, May 20, 1754.

My dear Friend,

YOUR letter was good news from a far country, and made doubly welcome, by a long preceding silence, and by the valuable hand that brought it.

Mr. — gave me his company one afternoon. We talked of Christ Jesus and his beloved Minister at —: Oh! that our conversation may be edifying, and build us mutually up in our most holy faith!—He was so obliging, as to present me with the picture of the late worthy Dr. Doddridge. I hope, when I view it, I shall be reminded of the inscription of Sennacherib's statue †; or rather, that it will address me with the Apostle's admonition; "Be ye not slothful, but followers of them, who through faith and patience inherit the promises."

Mr. — has likewise transmitted to me seven of your sermons; six on common, one on superfine paper. For the latter I sincerely thank you; for the former I desire you will give me leave to pay you. I propose to gratify and oblige my friends with them; and it seems utterly unreasonable, that I should be generous at your expence.—I admire and applaud your noble reliance on God and his providence; and were you a single man, I would not offer to interpose a prudential hint. But, perhaps, the other amiable parts of yourself, may not have the same steady and triumphant faith. For their sakes therefore it may be advisable, to take the ant for a pattern, and lay up something against a rainy day.

I heartily wish, that good providence, on which you depend, may spread your piece, and prosper it in the world. Sure you should suffer it to be advertised in some of the

† Whoever looks on me, let him worship God.

principal News-papers. I dare say, you desire, you covet, you are ambitious to do good, and be extensively useful. As this then is a commodious open door, let not my friend's modesty or self-diffidence shut it.

I have no desire to reconcile you, dear Sir, to systems, human systems of religion; I know other devout and godly persons, that dislike them. They have been serviceable to my soul, and whenever I read them, I think, they are blessed to my improvement and comfort: only let us all concur, in prizing the blessed book of God. May we enter into its treasures more and more, and shed abroad the sweet savour of its doctrine in every place! above all, my dear Mr. *, may we never cease to testify of him, who is the Alpha and Omega of the scripture, and the soul and center of the whole christian religion; who is by infinite degrees, the most grand and amiable representative of the eternal godhead to the church; and the only source of pardon and acceptance, of wisdom and goodness, of grace and glory, to the believer.

I rejoice to find, that you take in good part my very free remarks, and very feeble attempts to criticise. Indeed, I did not doubt but you would.—I send two or three manuscripts, and beg of you to exercise the same frankness of admonition, and the same impartiality of censure upon them.—My bookseller tells me, it cannot be comprised in less than three volumes. I have always had an aversion to so diffusive a work. Many will not have ability to purchase them; many not have leisure to read them, and to come, I fear, the very sight of three volumes would be like loads of meat to a sickly or squeamish stomach. Yet I cannot contract the work, and reduce it to the size of two, without omitting those parts, which are intended to entertain the reader, keep him in good humour, and allure or bribe him to go on. What would you advise?

I have not seen Lord *'s works. And since their character is so forbidding, their tendency so hurtful, I shall not attempt to see them. I don't question but the great physician will provide an antidote for this poison, and the almighty head of the church will enable his disciples to tread on such serpents.

I send letters viii, ix, x, xi. and Dial. xv, xvii. Do, my dear Sir, improve, polish, and enrich them. And, if God Almighty blesses them, if our adored redeemer vouchsafes to work by them, I will thank you, not only in these regions of sin and mortality, but when I meet before the throne of the lamb, and amidst the angels of light. Till then may the father of mercies keep you as the apple of his eye, and make you a polished arrow in his quiver. Believe me to be, dear Sir,

Your much obliged, and

very affectionate friend &c.

JAMES HERVEY.

LETTER XXXIV.

Weston-Favell, May 30, 1754

Dear Sir,

YESTERDAY I received your valuable letter. I thank you for the comfortable prayer : it exactly suits my circumstances, may I be enabled to breath it from my very soul in faith, and may it enter into the ears of the God and Father of our Lord Jesus Christ.

Your solution of the difficulty in Acts vii. is very ingenious, and subserves the purposes of piety. I send herewith four of my Dialogues, — which I beg of you to examine with a kind severity. I do assure you, I can bear to receive censure from a friend, and will kiss the lips that administer especially, when it is intended to preserve my attempts to further the glorious gospel from the contempt of the public. Be so kind as to serve my essays as you have treated Mr. Goadby's Expository Notes ; take the pruning knife, and freely lop off the luxuriant parts. Your notes on Mr. Tay-

for of Norwich, I return with thankful acknowledgments, you will see, what use I have made of them.—I had penn'd more animadversions upon that piece, but upon a review, I found they would swell the work too much. I have a note, Dial. iv. Page 4. that is directly to the point; would you advise me to retain it? I had expunged it. I have directed the Printer to restore it, but *hesitanter hoc*.—You will receive half a dozen of a little collection of scripture promises which I lately printed in two small pieces of paper, chiefly for the poor, to be pasted, one at the beginning, the other at the end of their bibles, or indeed of any pious book:—Perhaps you may know some, to whom such a present, though minute, may be welcome.—As soon as you return these manuscripts, if I have your approbation, I purpose to employ the press. In the mean time, it shall be my prayer to God, that he may give you a right judgment in all things.

Your most affectionate Friend, &c.

PROMISES,

To be pasted at the beginning of a Bible.

God hath given us exceeding great and precious Promises, that by these we might be partakers of the Divine Nature. 2 Pet. i. 4.

DIVINE TEACHING.

Isai. xxix. 18. The eyes of the blind shall see out of obscurity,
 Jer. xxxi. 34. They shall all know me, from the least to the greatest.
 John xiv. 26. The holy ghost shall teach you all things.
 Isai. lviii. 11. The LORD shall guide thee continually.

PARDON.

Isai. xliii. 25.—I am he that bloteth out thy sins.
 Isai. i. 18.—Sins as Scarlet—shall be white as snow.
 1 Pet. ii. 24. Who his own self bare our sins in his own body on the tree.
 1 John i. 7.—The blood of JESUS CHRIST cleanseth from all sin.

JUSTIFICATION.

Rom. viii. 33, 34.—It is God that justifieth.
 Rom. iii. 21, 22, 23, 24.—Justified freely by his grace.
 Isai. xlv. 24, 25.—In the LORD I have righteousness.
 2 Cor. v. 21. We are made the righteousness of God in him.

SANCTIFICATION.

Ezek. xi. 19, 20. I will put a new spirit within you.
 Tit. ii. 14. CHRIST gave himself for us, that he might redeem us from all iniquity.
 Heb. viii. 10, 11, 12. I will put my laws into their mind, and write them in their hearts.
 1 Thess. v. 23.—The GOD of peace, sanctify your whole spirit, soul and body.

TEMPORAL BLESSINGS.

1 Tim. iv. 8.—Godliness hath the promise of the life that now is.
 Psal. xxxvii. 3.—Nerthy thou shalt be fed.
 Matt. vi. 33.—Seek first the kingdom of God, and all things shall be added.
 1 Tim. vi. 17. Who giveth us all things richly to enjoy.

TEMPTATION.

- 1 Cor. x. 13.—God will not suffer you to be tempted above that ye are able.
 2 Cor. xii. 9.—My GRACE is sufficient for thee.
 Rom. vi. 14. Sin shall not have dominion over you.
 Luke xxii. 32. I have prayed for thee, that thy faith fail not.

AFFLICTION.

- Job v. 17.—Happy is the man that God correcteth.
 Lament. iii. 32. Though he cause grief, yet will he have compassion.
 Psal. l. 15. Call upon me in trouble, and I will deliver thee.
 Rev. iii. 19. As many as I love, I rebuke and chasten.

DEATH.

- 1 Cor. xv. 55, 56, 57.—God giveth us the victory, through CHRIST our LORD.
 2 Cor. v. 1. If our earthly house is dissolved, we have a building of God.
 John iii. 16.—Whosoever believeth, shall have everlasting life.
 Psal. xxiii. 4.—Though I pass through death, I will fear no evil.

CONCLUSION.

GOD, willing more abundantly to shew unto the heirs of promise, the immutability of his counsel, confirmed it by an oath, Heb. vi. 17.

LETTER XXXV.

June 12, 1754.

My dear Friend,

Do you wonder, why I have not acknowledged the receipt of your last? Indeed it deserved a most speedy and a most grateful acknowledgment; but I was unwilling to interrupt your thoughts with fresh enquiries; your thoughts, I hope have been employed, in discovering the Reverend Dr. * *', mistakes, and in teaching him, what that means, which our Lord gave as the commission to his ministers, "Preach the Gospel."

I received your present from Mr * *; but I shall not want any memorial of your friendship, so long as you will give me leave to consult you, about difficult passages in scripture; and these memorials, I assure you, will not be transient, I shall carefully preserve them; and when their number and size is a little more increased, shall form them into a volume, which shall be more valuable to me, than any book in my study †.

The anecdotes of your own life are very welcome, if you could add others, they would be still more pleasing. As you are well acquainted with ancient history, have you met with my account of the four monarchies? Concise, taking in only the most memorable and striking facts; and still more particularly calculated to explain the Prophecies of scripture, and demonstrate their exact accomplishments. This, with a succinct detail of the destruction of Jerusa-

C

† It is much to be wished, that this ingenious correspondent would permit us to prefix his learned answers, by way of Supplement to these Letters.

lem, and the dispersion of the Jews, would, I think, be a very pretty historical furniture for young minds.

I think all your criticisms please and improve me, that only excepted, which relates to 1 Cor. ix. 24. While I was writing this, Mr. P * * *, the bearer came in, for which reason, you will give me leave, for the sake of enjoying his company, to conclude; only let me add, that I purpose, if I live to the beginning of next week, to finish what I intended to say, in a letter by the post, which very probably may anticipate what now comes from,

Dear Sir,

Your very affectionate

and truly sincere Friend,

JAMES HERVEY.

LETTER XXXVI.

Dear Sir,

I Think one Guinea is full enough for giving away to a person, of whose character we are ignorant. There are too many (*delet dictum!*) to whom an alms in the way of money, is only an administration of fuel to their lusts. Not that I presume to fix such a charge upon the *present* petitioner; yet this conviction makes me cautious, where I have no assurance of the person's sobriety. Had it not been for his *father's worth*, I should have almost thought it my duty to have shut my hand, till I received some more satisfactory recommendation. We are stewards

of our master's goods, and discretion is requisite in the discharge of such an office, as well as fidelity.

I fancy, my dear friend, you did not take notice of an unbecoming expression, which dropt from your lips, while I sat at your table. You was a little chagrined at the carelessness of your servant, and said to him with some warmth, "What! in the name of God do you mean?"—Such expressions from your lips, will be much observed, and long remembered. I need say no more; you yourself will perceive, by a moment's reflection, how faulty they are in themselves, and how pernicious they may be to others. May the good Lord pardon and deliver you from evil!--And may both of us more frequently meditate on this important text, "Set a watch before our mouths, and keep the door of our lips!"

I am, Dear Sir,

Your much obliged, and

very affectionate friend,

JAMES HERVEY.

LETTER XXXVII.

June 14, 1754

My very dear Friend,

BEFORE this can reach your hands, you will, in all probability have seen Mr. P——: he is really an ingenious gentleman, has a lively apprehension, a penetrating judgment, as well as a large share of reading. May the Almighty Spirit vouchsafe to sanctify those endowments;

and make our interviews, not an occasion of ambitiously displaying our talent, but of building up one another in our most holy faith ! I can hardly agree to my friend's proposal, for altering the translation of 1 Cor ix. 24. May it not be an incitement to the utmost diligence ? *q. d.* The contenders know, that, though many run, yet one alone can receive the prize. Therefore they exert all their strength and all their speed, each hoping and each striving, to be that distinguished happy one : So likewise do ye : Or may it not be an encouragement, drawn from the prospect of general success ? *q. d.* How much greater reason have you to run the christian race ? Since not one only, but all may receive the prize of your high calling.—Of these interpretations the former seems most suitable to the tenour of the Apostle's discourse. *Houbigant* finds fault with our translation of *Dure, & incredibilitur arius, contignavit aquis* ; he would correct it according to his usual way, by altering the original, *Nos legimus, cooperiens : Sic legunt, prætur syrum, omnes in polyglottis*. What think you of the words " Going 'down ?" Is that all which the sun knows or observes ; would not that be a very imperfect discharge of his office ? May not the original phrase denote his going, his circuit, his whole journey ? Comprehending not only his setting, but his rising, his meridian, and all his stages ; together with his passage from one tropic to another, and his distribution, not only of day, but of seasons also, through the various regions of the globe ? By seasons we generally mean the four grand distributions of the year into Spring and Summer, Autumn and Winter. But these, you know, are neither occasioned by the influences nor regulated by the appearances of the moon. Next Saturday I hope to send you manuscripts. In the mean time, give me leave to remain,

Ever, your's &c.

LETTER XXXVIII.

Dear Sir,

MY poor father is in some respects better, but he is as weak and helpless as ever. Most of his time passes in a kind of drowsing sleep. He has no inclination to talk; takes little notice of persons or things.—I hope his great work is done, his interest in Christ secured, and his soul sanctified by grace. For indeed such a state of languishing is as unfit to work out salvation, and lay hold on eternal life, as to grind at a mill, or to run a race. Oh! that we all may give diligent attention to the things, which belong to our peace, before the inability of sickness, and the night of death approaches.—I sent for the *Poem on Sickness*, by Mr. Thompson of Queen's College, Oxford; and was surprised to find it a four shilling and six-penny piece. It is, I think, a loose and rambling performance; some good lines, but a great deal of it, nothing at all to the purpose. Not comparable, in point of elegance, propriety, and beauty, to his *Hymn on May*. However, I would not have it depreciated, methinks, because it speaks worthily of the christian religion, and the rock of our hopes, Christ Jesus.

Your most affectionate Friend, &c.

JAMES HERVEY.

LETTER XXXIX.

Weston, June 21, 1754.

Dear Sir,

BEFORE this arrives, I hope my parcel, transmitted according to your direction, will have reached your hands; and my *Dialogues* will have received the free correction, and the friendly improvements of your pen.

As, through my many and repeated *infirmities*, I had long discontinued, and have often intermitted my intended work, I am informed from *London* that the abettors of the *Socinian* scheme, have been pleased to triumph in my disappointment; imagining, that, through fear or inability, I had laid aside my design, and insinuating, that I had changed my principles, or was conscious of the weakness of my cause.—From these gentlemen, if my essay should appear in public, it may expect a severe examination, or probably a violent attack. I hope your friendship will anticipate their inveteracy; and remove those blemishes, which might give them a handle for censure, or a ground for insult. My prayer for my kind corrector is, that the Lord Jesus Christ, whose sacred honor and precious interests are concerned, would give him “the spirit of counsel and of might; Is there not a peculiar force and beauty in this last metaphor? How would you develope and set it forth to common view? I have just had occasion to consider that remarkable expression in Psalm xv. Methinks, the *bible translation* does not recommend itself to my judgment; I am better satisfied, and more edified with the version used by our *liturgy*; only it seems not to have preserved the *strength* of the original. However, I will say no more upon this point, because, if I live to send another packet of probationary manuscripts, you will see my sentiments on this particular, incorporated with the work.

What is your opinion, as to publishing three volumes? Mr *Moses Browne* and another friend pronounce in the affirmative; though I am much afraid that this circumstance will clog the sale.—There are several pieces, that are a kind of excursion from the principal subject, calculated to relieve and entertain the reader; yet not without administering some spiritual benefit. A whole dialogue upon the wonders of wisdom, power, and goodness, displayed in the contrivance and formation of the human body. Two or three letters, pointing out the traces of the same grand and amiable attributes, in the constitution of the earth, the air, and the ocean. I forget whether I enclosed in my last one of the little collection of *Scripture Promises*, which I caused lately to be printed, for the benefit and comfort of my people. If I have already desired your acceptance of one, these I now send may be for your friends. I fancy, a short but lively discourse upon each of the eight heads †, and the texts selected, might, after they have been committed to the memories of the people, be acceptable, and what the Apostle calls ‘a word in season.’—“Angry at the length of your letters!” No, dear Sir!—They are, as I fully said of Demosthenes’s Oration, “The longer the more valuable.”

I am,

Your obliged Friend,

JAMES HERVEY.

† The heads are, 1. Divine Teaching. 2. Pardon. 3. Justification. 4. Sanctification. 5. Temporal Blessings. 6. Temptation. 7. Attraction. 8. Death. See Page 247.

LETTER XL.

My dear Friend,

THANK you for sending the Cuts designed for the Bible. All my hope with regard to them, is, that they may remind some beholders of the transcendent excellency of the sacred writings. I propose by the next post to write to Mr —, I would very willingly present him with my picture, as you desire it ; but I really think, my picture, if much better done, is not worth a frame. And, I own, I don't much like giving away, what favours more of vanity, than benevolence.

Can't you get a little leisure to peruse part of my intended Work. I have, for a month or six weeks, been prosecuting it in earnest. I have sent fur of the Dialogues, transcribed by my amanuensis. Do steal a little time from the multiplicity of your *medical* engagements, to examine them ; retrench, where I am redundant ; clear up, where I am obscure ; polish what is uncouth.—I hope Mr. — will do me the same favour ; and may the God of wisdom give both my friends and me a right judgment in all things. I have seen Mr —'s answer. God be praised, that I had no occasion for controversy.—I have not seen Mr *Moses Browne* this many a day : the last time he was with me, he talked about reprinting his *Sunday Thoughts*, and adding a *third* part, which he had finished, and which completes his scheme ; I would have the three parts printed in a neat Pocket Volume. Have you read his *Poem on the Universe* ? I think it is the most pleasing, and indeed the best thing he ever wrote.—I hope, the God of heaven will smile upon his endeavour, and animate us all to labour in his dear Son's cause, and prosper the labours, which he himself excites. And if God will prosper, who shall obstruct ? "If he will work, who can hinder it ?" My dear friend, let our eyes be ever looking unto the hills from

whence cometh out help. To that omnipotent Being, who spared not (unparalleled, stupendous goodness!) spared not his own son, but freely gave him up for us both. Oh! that we may dearly love him: firmly trust in him; and desire nothing so much, as to know him now by faith, and after this life have the fruition of his glorious godhead. To his everlasting compassions I commit my friend.

I am, Dear Sir,

Your much obliged, and

very affectionate friend,

JAMES HERVEY.

LETTER XII.

Weston, July 8, 1754.

Dear Sir,

YOUR favour of *June 28*, is now before me, and demands my sincerest thanks; and mine, I assure you, are of the sincerest kind. I am sensible, it is not in every one's power to do such an act of kindness; and if providence vouchsafes to smile upon my essay, they will be of the most lasting, the most extensive, and the most important nature. If I live till next *Saturday*, I propose to transmit to you six more of the Dialogues, which will open a new field for your friendly hand to weed cultivate, and improve. Exercise the same benevolent severity upon them, and continue to retrench, as well as to reform.

I am obliged for your criticisms, and Oh ! that I may be emboldened by the extract of your intended Work. No man, I believe, stands in need of such encouragement than myself.—Timorous by nature, and made abundantly more so, by a long series of unintermitted languors, and a very debilitated constitution ; for which reason, I promise myself, you will commend the writer and his attempt to that great Jehovah, in whom is everlasting strength ; and for your kind assistance, I shall think myself bound to praise his adorable Majesty ; and to pray that he would fill you with all wisdom and spiritual understanding ; that you may walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.

I will, since I have the concurrence of your judgment, and I hope the guidance of our Lord Jesus Christ, determine upon three volumes.—How long do you apprehend it will be, before your chronological, and historical piece will be finished ? I hope it will abound with such explanation of scripture, and be rich with short, but striking improvements : May you continually enjoy that union from the Holy one, which teacheth all things ! and Oh ! that its precious influences may descend upon,

Dear Sir,

Your very affectionate

and truly sincere Friend,

JAMES HERVEY.

LETTER XLII.

July 14, 1754.

Dear Sir,

I Hope my last letter, wherein I apprised you of a parcel to be transmitted to you is in your hand. —Here are six Dialogues; may the everlasting and wonderful counsellor enable you to search them as with a candle, and make them such as he will condescend to bless! I have dropped several objections and answers; yet, I fear, too many are still retained. A multiplicity of objects dissipates the attention either of the eye or the mind — Are what the painters call the two unities, preserved? One principal action and one grand point of view, in each piece? Does Thetion speak enough? or with such weight; and such a spice of the *sal atticus*, as may suit his character? Here and there a touch of wit or genteel satire in him, I think, would be graceful, especially in the first parts, before he is brought to a conviction of his guilt. I hope you will not only find all the faults, but that you will point this arrow, and trim its feathers; and may the arm of the most High launch it, that it may be the arrow of the Lord's salvation.

I am,

Your obliged Friend,

JAMES HERVEY.

LETTER XLIII.

October 2.

Dear Sir,

I have perused the greatest part of Dr. *Hodges's* *Fiducia* †. 'Tis wrote, I think, in a masculine and noble style; is animated with a lively spirit of piety; and urges, with a becoming zeal, some of the grand peculiarities of the gospel. I hope, it will prove a blessing to both the Universities; and be a means of testifying, to both those learned bodies, the truth as it is in Jesus.—Dear Mr.— has been gone from us almost a fortnight. What a burning and shining light is he! Burning with ministerial zeal, and and shining in all holy conversation.

I hope our dear friend * * * 's sermon was attended with a blessing; and may the blessing be greatly increased by the publication! May the drop become a river, and the river become a sea!—I was yesterday with five or six young students, and this day with three ingenious gentlemen of the latter, two of whom are acquainted with the Hebrew. Our conversation turned wholly upon that super-excellent and delightful subject, “The only true God, and Jesus Christ whom he has sent.” Oh! may that almighty Being, who has every human heart in his hand, sanctify our discourse to our eternal advantage!—And let us my dear friend, talk for him, and live for him, who died for our sins, and is risen again for our justification.—May

† The Reverend Dr. Hodges was Provost of Oriel College, Oxford; eminent for his learning and piety.

his spirit be your continual guide, and his favour your everlasting portion.

LETTER XLIV.

Weston-Favell, Aug. 27, 1754.

Dear Sir,

I Have read part of your chronological manuscript †,—and I bless God for giving you such a penetrating and comprehensive mind. To confess the truth, it is beyond my power to follow, even in those researches, where you have surmounted the difficulties, and cleared the way; but there are many things, which I understand, and with which I am delighted; in much that, if you don't intend to publish it, I should very much desire a copy of it. But what should hinder the publication? why should not the learned world be improved by what is profound, and the whole world be edified by what is easy? I have no acquaintance in this neighbourhood, who is versed in chronological enquires, and capable of judging of your computations and arguments; otherwise, I would obtain for you his opinion. Mr. *Moses Broene* (author of the *Sunday Thoughts*), will gladly peruse it.—Will you excuse me, though I add no more? A gentleman waits for me below, to transact an affair of which I understand but very little; he is come to take my parsonage grounds, in order to plough

† The manuscript which Mr. *Hervey* here takes notice of is called—“A short Chronicle of the most remarkable Events, from the beginning of the World, to the building of Solomon's Temple.”

them for woad, an herb much used by the dyers. May prosperity attend his plough, but above all may it attend your's and mine, which would open the ground for the seed of the everlasting gospel. I am loth to miss a post, loth to defer my thanks for your last very valuable favour, otherwise you would not be put off with such a hasty scrap from,

Dear Sir,

Your most affectionate Friend, &c:

JAMES HERVEY.

LETTER XLV.

Dear Sir,

THE gentleman who verified part of my *Meditations* is Mr. Newcomb of Hackney †. It thought it exceedingly well executed; much superior to his *Ole on the final dissolution of the world*, which he has since published.

As to Bishop *Forsters's Design of Christianity*, he has, as far as I have read, good sense, clear language, and sometimes fine striking sentiments. But I most cordially embrace the proposition, *viz.* "That faith justifyeth only as it apprehendeth the merits and righteousness of Jesus

† Mr. Newcomb has verified the whole of the two volumes of *Meditations* in a very elegant manner, and published them; well deserving the notice of all Mr. Hervey's admirers,

"Christ," which he most peremptorily † condemns — Please to cast your eye to the fifth line of the next paragraph: The Bishop's words are "Imputations of Christ's righteousness consists in dealing with sincerely righteous persons as if they were perfectly so, for the sake of Jesus Christ;" and compare his sincerely righteous persons, with St. Paul's declaration, Rom. iv. 5, that Christ justifieth the ungodly.—When you have perused and considered Bishop Fowler's Treatise thoroughly, please to let me have it again; especially as you and Mr. Hunter apprehend he has given better directions for the attainment of true holiness than Mr. Marshall — Thanks for young Mr. Cl——'s sermon. He is a correct writer, but wants the main thing, "Christ is in all" He either forgets, or understands those words, in a manner very different from my apprehension.—Mr. G—— has much good sense, but to me his Sermon reads flat: In his discourse likewise I wished to have seen more of our Immanuel's glory.

I am, Dear Sir,

Ever, your's &c.

JAMES HERVEY.

† See the whole passage, page 160, of the third edition, and page 199 of the fourth edition. See *Theron*, Vol. I.

LETTER XLVI.

*Weston, October 20, 1754.**Dear Sir,*

I Received the parcel safe, and desire to bless God's providence for not suffering the manuscripts to be lost in their passage, as they had like to have been ; and to thank my kind friend for his judicious remarks—Herein is inclosed Dialogue xvi. I durst not venture to commit this to the press, without submitting it to your correction. Dear Sir, examine it with a critical severity, and may he whose eyes are as a flame of fire, enable you to discern and rectify what is amiss.—It is, as you will easily perceive, a subject of the last importance. Oh ! that in handling it, I might be a workman, that need not be ashamed.—Pardon my scraps of answers, to your large and valuable letters. I hardly know how to get a moment's leisure, so very intent am I now on the publication of my book. I have not been able, for want of time, to read over this transcript ; I hope, the copier has not made any great mistakes. Be so good, dear Sir, as to favour me with your remarks on this manuscript, as soon as you possibly can ; you need not return it, only send me your remarks. But you will please to preserve this, for fear of an accident happening to the other copy.

I am, dear Sir,

Your most affectionately

J. H.

LETTER XLVII.

Thursday Noon.

My dear Friend,

I AM glad Dr. C* * got time and took the trouble of overlooking the manuscript. He has the advantage of a critick, and the freedom of a friend. *Moses Brainerd* is persuaded by the bookseller to print his poem on the Universe, and his Sunday Thoughts in one volume, and intends to entitle it, *The Works and Rest of Creation*; with the addition of some particular, explicatory, and sublimine title. I objected to this general title; made a query, whether it was strictly proper: or, if proper, whether sufficiently significant? Instead of it, I proposed, *The Works of Creation, and Rest of the Sabbath*.

Dr. Gill shall tell you my sentiments, in relation to Wesley on the *Perseverance of the Saints*. Both their pamphlets on this subject I send you: whether his replies and interpretations in the first part are sound and satisfactory; judge you; the considerations suggested in the latter part I think, are full of weight, rich with consolation, and worthy of a place in our memories and in our hearts: May our own meditation fix them in the one, and the spirit of our God implant them in the other.

I am entirely of your opinion with regard to Staynoe on Salvation by Jesus Christ: generally very prolix, and somewhat tiresome to the reader: yet his style is good, nervous, and beautiful. Prolixity, I find, is an epidemical fault among writers; the censure I pass on him, rebounds on myself: Save me from this misconduct, by topping off my redundancies. I have not looked into Staynoe, for a great while; when I revise him again, you shall have my sentiments concerning his doctrine; which, though excellent in

the main, is not I apprehend, perfectly consistent, nor evangelical throughout. I have seen Mr ——'s on Dr. ——'s character; I am apprehensive (*inter nos*) that it will rather depreciate, than exalt the Reverend Doctor's credit, among readers of a gospel spirit. There are indeed, the *sales attici*, but where are the *sales evangeleci*? — What says our lively friend Mr Hartly? I think he is the caleb of our fraternity. Caleb signifies all heart. His name and nature correspond. Did he not warm you with his zeal? Oh! that we may glow with love to him, who bled for love of us! — I have received a letter from our dear friend on the American continent. He mentions you in particular, and your late guest. Love, cordial love, he transmits to you both. We believe him, when he makes a profession of kindness, and why are we so backward to believe the more repeated, more solemn, and infinitely more faithful assurances, which the scriptures gives us of our Redeemer's love? Let us blush and be confounded for our unbelief, and may the Lord of all power and grace help our unbelief.

I am, Dear Sir,

Ever, your's &c

JAMES HERVEY.

LETTER XLVIII.

Weston, Jan. 25, 1755.

Dear Sir,

I Really forget, whether I acknowledged your last favour. If I did not, let your own candour be my advocate, and my important business under the most enervated constitution be my plea. I have been, since I wrote, in the physician's hands, and debarred from the pulpit. Blessed be the Lord our healer, I am now restored to my usual state, and am enabled to speak a word on the Lord's day, and preach in my church on Wednesday evening, which is my lecture day, for the honor of my master, and I hope for the edification of his people.—Oh! that this privilege may be coeval with my life; and my preaching voice, and my vital breath stop together! I wish you, dear Sir, many new years, much of the new year, and an abundant entrance into the new Jerusalem.

Dear Sir,

Your very affectionate

and truly sincere Friend,

JAMES HERVEY.

LETTER XLIX.

March 4.

My dear Friend,

DON'T hurry the return of the Dialogues. Take your time, that you may examine them thoroughly : none knows how far they may spread, or how long they may live ! Oh ! that the God of wisdom may enable you to judge aright, and correct their mistakes !

I am sorry to hear your account of our friend at * * *, I wish he could be persuaded to look upon his mystic writers, as his chamber-council ; converse with them in his study, and leave them there. I was visited yesterday by a gentleman, who would be a darling with Mr. H—— : Quite fond of mystics, but does not go any great lengths ; nor espouse, at least not avow or propagate, their extravagant peculiarities. Oh ! let us attend, with assiduity and delight, to the holy precious word of God. My son, says the God of heaven, attend to my words ; for they are—life unto those, that find them, and health to all their flesh.

I sincerely pity poor ——'s case ; I will give him two guineas ; and hope, the God whom he serves, will raise him up other friends. He, that spared not his own son, but gave him up for us all, how shall he not with him freely give him all things ? Tell him this from me, though he knows it already, the Lord may make it a word in season. Charge him to say nothing of me, and my mite ; but as much for me to his God and Saviour, as he pleases.—I hope you will when opportunity serves, strengthen Mr. H—— in the faith of the gospel, and in the ways of the Lord. Let us provoke one another to love, and to good works, and so much the more, as we say the day ap-

proaching.—Yesterday Mr. — of Cambridge called upon me ; our conversation was not so edifying, as I could wish, it degenerated into dispute. Mr. —, who is very much talked of, was the subject. I don't thoroughly know his scheme, but am inclined to suspect, that his opponents will find it a difficult matter to maintain their ground. However, I shall not attempt to make myself fully master of the controversy. To know Christ and him crucified, *hoc nobis palmarium*. This is the desire and prayer of,

Dear Sir,

Your much obliged, and

very affectionate friend,

JAMES HERVEY.

P. S. The Latin prayer you sent me for my opinion, seems to be composed by a mystic. Not a word of Christ ! Access through his blood is neglected ; acceptance through his righteousness is forgotten : The grand error of the mystic divines ! who, wholly intent upon what God is to do in us, most unhappily disregard what he has done for us, in the person of his beloved Son.

LETTER L.

Weston-Favell, Dec. 17, 1747.

Dear Sir,

I Truly commiserate your variegated calamity ; and heartily wish I could suggest any thing, which might be the means of administering some ease to your afflicted mind, and of assisting you to reap ample benefit from your distressed situation.

You well know, that all afflictions of what kind soever, proceed from God. “ I form the light, and create darkness ; I make peace, and create evil : I the Lord do all these things—” (Isaiah xlv. 7) They spring not from the dust ; are not the effects of a random chance, but the appointment of an all wise, all foreseeing God, who intends them all for the good of his creatures.—This, I think, is the fundamental argument for resignation, and the grand source of comfort. This should be our first reflection, and our sovereign support. He, that gave me my being, and gave his own Son for my redemption, he has assigned me this suffering.—What he ordains, who is boundless love, must be good : what he ordains, who is unerring wisdom, must be proper.

This reconciled Eli to the severest doom that ever was denounced —It is the Lord, and though grievous to human nature, much more grievous to parental affection, yet it is unquestionably the best ; therefore, I humbly acquiesce. I kiss the awful decree, and say from my very soul, Let him do what seemeth him good. (1 Sam. iii. 18.)

This calmed the sorrows of Job, under all his unparalleled distresses ; the Lord gave me affluence and prosperity ; the Lord has taken all away ; rapacious hands and warring

elements, were only his instruments, therefore, I submit, I adore; I bless his holy name.

This consolation fortified the man Christ Jesus, at the approach of his inconceivably bitter agonies; the cup, which, not my implacable enemies, but my father, by their administration, has given me, shall I not drink it?—It is your Father, dear Sir, your heavenly Father, who loves you with an everlasting love, that has mingled *some gall* with your portion in life—Sensible of the beneficent hand, from which the visitation comes, may you always bow your head in patient submission; and acknowledge with the excellent, but afflicted monarch Hezekiah, “Good is the word of the Lord concerning me.” (2 Kings xx. 13.)

All afflictions are designed for blessings.—To do us good at the latter end, however they may cross our desires, or disquiet our minds at present.—Happy (says the spirit of inspiration, and not wretched) is the man whom God correcteth. (Job v. 17.) And for this reason, because his merciful chastenings, though not joyous but grievous, yield the peaceable fruit of righteousness unto them, they are excused thereby. (Heb. xii. 11.) God’s ways are not as our ways. The children, whom we love, we are apt to treat with all the soft blandishments, and fond caresses of profuse indulgence; and too, too often cocker them to their hurt, if not to their ruin.—But the Father of spirits is wise in his love, and out of kindness severe. Therefore it is said, whom he loveth, he chasteneth, and scourgeth every son whom he receiveth. (Heb. xii. 6.) Would you not, dear Sir, be a child of that everlasting Father, whose favor is better than life? Affliction is one sign of your adoption to this inestimable relation.—Would you not be an “heir of the inheritance incorruptible, undefiled, and that fadeth not away?” Affliction is your path to this blissful patrimony. Through much tribulation we must enter into the kingdom of heaven. Acts. xiv. 22. Would you not be made like your ever-blessed and amiable Redeemer? He was a man of sorrows and acquainted with grief; and every disciple must, undoubtedly, expect to be as his master.

Perhaps, you may think your affliction peculiarly calamitous ; and that if it had been of some other kind you could more cheerfully submit, more easily bear it, but you are in the hands of an all-wise physician, who joins to the bowels of infinite love, the discernment of infinite wisdom. He cannot mistake your case. He sees into the remotest events ; and though he varies his remedies, always prescribes with the exactest propriety to every one's particular state. Assure yourself therefore, the visitation which he appoints, is the very properest recipe in the dispensatory of heaven : any other would have been less fit to convey saving health to your immortal part, and less subservient to your enjoyment of the temporal blessings, which may, perhaps, be yet in store for you.

Should you enquire what benefits accrue from afflictions ? —Many and precious.—They tend to wean us from the world.—When our paths are strewn with roses, when nothing but music and odours float around, how apt are we to be enamoured with our present condition, and forget the crown of glory, forget Jesus and everlasting ages ?—But affliction with a faithful though harsh voice, rouses us from the sweet delusion.—Affliction warns our hearts to arise and depart from these inferior delights, because here is not our rest. True and lasting joys are not here to be found. The sweeping tempest and the beating surge, teach the mariner to prize the haven, where undisturbed repose waits his arrival. In like manner disappointments, vexations, anxieties, crosses, teach us to long for these happy mansions, where all tears will be wiped away from the eyes, (Rev. xxi. 4) all anguish banished from the mind, and nothing subsist, but the fulness of joy, and pleasures for evermore.

Afflictions tend to bring us to Christ.—Christ has unspeakable and everlasting blessings to bestow.—Such as the world can neither give, nor take away : Such as are sufficient to pour that oil of gladness into our souls, which will swim above the waves of any earthly tribulation.—But are we not, dear Sir, are we not most unhappily indolent and inattentive to these blessings, in the gay hours of an unim-

fortunate prosperity? It is very observable, that scarce any made application to our divine Redeemer, in the days of his abode with us, but the children of affliction. The same spirit of supineness still possesses mankind. We undervalue, we disregard the Lord Jesus, and the unspeakable privileges of his gospel, while all proceeds smoothly, and nothing occurs to discompose the tenour of our tranquillity. — But when misfortunes harrass our circumstances, or sorrows oppress our minds; then we are willing, we are glad, we are earnest, to find rest in Christ.

In Christ Jesus there is pardon of sins.—Sin is a burthen, incomparably sorer than any other distress.—Sin would sink us into the depths of eternal ruin, and transfix us with the agonies of endless despair. But Christ has, at the price of his very life, purchased pardon for all, who fly to him. He has bore the guilt of their sins in his own body on the tree. (1 Pet. ii. 24.) Have they deserved condemnation? He has sustained it in their stead.—Are they obnoxious to the wrath of God? He has sustained it in their stead.—Are they obnoxious to the wrath of God? He has endured it, as their substitute. He has made satisfaction, complete satisfaction for all their iniquities. (Rom. iii. 25.) So that justice itself, the most rigorous justice, can demand no more. Oh! that distresses may prompt us to prize this mercy! May incite us to desire ardently this blessedness! then it will be good for us to have been afflicted. (Psalm cxix. 71.)

Christ has obtained for us the gift of the Holy Spirit (Gal. iii. 2) to sanctify our hearts, and renew our natures.—An unrenewed carnal mind, is ten thousand times more to be lamented, more to be dreaded, than any external calamities. And nothing can cure us of this most deadly disease, but the sanctification of the Spirit. This divine Spirit alone is able to put the fear of God in our souls, and awaken the love of God in our hearts. When I am in heaviness save a holy sufferer, I will think upon God; (Psalm lxi. 2) his omnipotent power, his unbounded goodness, whose ear is

ever, ever, ever open to receive the cry of the afflicted — When the Psalmist was distressed on every side, without were fightings, within were fears, the throne of grace was the place of his refuge ; I give myself to prayer (Psalm cix. 4.) was his declaration. — This method we read Hannah took, and you cannot but remember the happy issue. (1 Sam. i. 10.) let me entreat you to imitate these excellent examples ; frequently bend your knees, and more frequently lift up your heart, to the Father of mercies, and God of all consolation ; not doubting, but that through the merits of his dear Son, through the intercession of your compassionate High-Priest, he will hear your petitions, will comfort you under all your tribulations, and make them all work together for your infinite and eternal good.

In the mean time I shall not cease to pray, that the God of all power and grace, may vouchsafe to bless these considerations, and render them as balm to your aching heart, and as food to the divine life in your mind.

I am,

Dear Sir,

Your obliged Friend,

JAMES HERVEY.

LETTER LI.

Weston-Favell, Oct. 19, 1758.

My dear Friend,

YOU some time ago sent me a poem with which I was much delighted, notwithstanding the uncouth metre and obsolete words; I mean *Fletcher's Purple Island*†, to which were subjoined several other of his poetical pieces; one particularly I remember to his brother *G. Fletcher*, on his poem intitled, *Christ's Victory in Heaven and on Earth*; and his *Triumph over, and after Death*.

I happened to mention *Fletcher* to a gentleman lately, who has since lent me this very poem, which I longed to see as the title pleased me so much.—He tells me that *Phineas Fletcher* was not only an excellent poet himself, and the son of a poet (namely of *John Fletcher*, a celebrated dramatic writer in the reign of Queen *Elizabeth*) but brother to two eminent poets, of which *this G. Fletcher* was one, when he wrote this poem.

I wish any bookseller could be prevailed with to reprint *The Purple Island* and add to it *Christ's Victory* &c. in one neat volume.—I believe it would sell, if properly revised, and altered.—It grieves me to think these pieces should be lost to the world, and be for ever buried in obscurity.

I have folded down several passages in *Christ's Victory and Triumph*, for your inspection; and if they meet with your approbation, I hope you will join your interest with mine in endeavouring to preserve the work from perishing. *The Purple Island* is to be sure a superior poem, and

† *The Purple Island*, or *Isle of Man*, wrote by *Phineas Fletcher*.

abounds with *picturesque, useful, and striking* sentiments; but with *that* you are well acquainted, as it has so long been a favourite with you.

I am now so very ill, that I scarce think I shall live to see the approaching † *Christmas* — Had I been in perfect health, and disengaged from other employment, I question whether I should not have retouched the poetry, changed several of the obsolete words, illustrated the obscure passages by occasional notes, and run the risk of publishing the whole *at my own expence*. To this I should have been more particularly inclined, as there are so few poems of the scriptural kind, wrote by men of genius; though no subjects can be equally sublime and instructive, or more entertaining; witness *Milton's Paradise Lost*, and *Pope's Messiah*.

Could not *Rivington* get some one to make these necessary alterations? Or if he does not care to engage in it, would not *Dodsley* undertake it, who is himself a poet, and very capable of abridging it in some places, enlarging it in others, and thoroughly correcting the whole.—Do you know Mr. *Joseph Warton* of *Trinity College, Oxford*, who translated *Pagii*?—He is very capable of doing this; and as he is a clergyman, I should imagine he would think his time well employed, in thus contributing to our blessed master's honor.

And thinks if a subscription to modernize valuable authors, and thus rescue them from the pit of oblivion was properly set on foot by some men of influence, and the proposals well drawn up, it would meet with due encouragement. I have often wondered, that such an attempt has never yet been made. How many excellent books of the last century are now out of print, whilst such a number of useless, and pernicious writings are continually published.

I now spend almost my whole time, in reading and praying over the bible. Indeed, indeed you can't conceive, how the springs of life in me are relaxed, and relaxing:

† Mr. Hervey died on Christmas day, according to his own supposition.

"What thou doest do quickly," is for me a proper admonition, as I am so apprehensive of my approaching dissolution.—My dear friend, attend to "the one thing needful."—With this I send you my heart, its warmest good wishes, and most tender affections; and till it ceases to beat, I shall never cease to pray for your abundant happiness, or to be
my dear Sir,

Your much obliged, and

very affectionate friend,

JAMES HERVEY.

Some of the passages mentioned in the preceding letter to have been folded down by Mr. Hervey were as follow :

In the three following stanzas, the poet speaks of man as destitute of all hope and remedy without Christ.

Should any to himself for safety fly ?

The way to save himself, (if any were)

Is to fly from himself.—Should he rely

Upon the promise of his wife ? what there,

What can he see, but that the most may fear

A siren, sweet to death ?—Upon his friends ?

Who what he needs, or what he hath not lends ?

Or wanting aid himself, aid to another sends.

His strength ? 'Tis dust.—His pleasure ? cause of pain.

His hope ? False courtier—Youth or beauty brittle.

Intreaty ? fond.—Repentance ? false and vain.

Just recompence ? the world were all too little.

Thy love ? he hath no title to a tittle.

Hell's force ? in vain her furies hell shall gather.

His servants, kinsmen, or his children rather?
His child (if good) shall judge; if bad, shall curse his father.

His life? that brings him to his end, and leaves him.

His end? that leaves him to begin his woe.

His goods? What good in that which so deceives him.

His gods of wood? their feet alas! are slow

To go to help, which must be helpt to go.

Honor, great worth? ah, little worth they be

Unto their owers.—Wit? That makes him see,

He wanted wit, who thought he had it wanting * thee.

In another place repentance and faith are thus described:

SHE † in an arbour sat

Of thorny briar, weeping her cursed state,

And her before a hasty river fled,

Which her blind eyes with faithful penance fed,

And all about, the grass with tears hung down its head.

Her eyes, though blind abroad, and home kept fast,

Inwards they turned, and look'd into her head,

At which she often started as aghast,

To see so fearful spectacles of dread;

And with one hand her breast she martyred,

Wounding her heart the same to mortify;

The other a fair damsel * held her by,

Which if but once let go, she † sunk immediately.

Christ.

† Repentance.

* Faith.

† Repentance.

• In another place is shewn the sufficiency of Christ and impotency in man.

What hath man done, that man shall not unde-

Since God to him is grown a-kin ?

Did his foe slay him ? He shall slay his foe ;

Has he lost all ? He all again shall win,

Is sin his master, he shall master sin.

Too hardy soul with sin the field to try,

The only way to conquer was to fly,

But thus long death had liv'd and now death's self shall die.

Christ is a path, if any be misled,

He is a robe if any naked be ;

If any chance to hunger, he is bread ;

If any be a bondman, he is free.

If any be but weak, how strong is he ?

To dead men, life he is ;—to sick men health ;

To blind men, sight ; and to the needy, wealth ;

A pleasure without loss ; —a treasure without stealth.

Despair, presumption, vain-glory, &c. &c. are personified in different parts of the poem ; but the preceding and following stanzas, will be sufficient to give the reader an idea of it, and therefore, it would be unnecessary to quote all the passages to which Mr. Hervey had referred,

Ere long they came near † to a baleful bow'r,

Much like the mouth of that infernal cave,

Which gaping stood all comers to devour,

Dark, dismal, dreary, like a greedy grave

That stood for carrion carcases doth crave.

The ground no herbs but venomous did bear,

† The habitation of despair described.

Nor ragged trees did leaf, but every where
Dead bones, and skulls were cast, and bodies hanged were.

Upon the roof the bird of sorrow sat
Keeping back joyful day with her sad note,
And through the shady air the fluttering bat
Did wave her lathern sails, and blindly hunt,
While with her wings the fatal screech owl's note
Th' unblest house, there on a craggy stone
CELÆNO * hung, and made a direful moan,
And all about the murdered ghosts did shriek and groan.

Like cloudy moon-shine in some shadowy grove,
Such was the light in which DESPAIR did dwell,
But he himself with night for darkness strove,
His black uncombed locks dishevell'd fell
About his face; through which as brands of hell
Sunk in his skull, his staring eyes did glow,
Which made him deadly look;—thine glimpse did show
Like Cockatrices eyes, that sparks of poison throw.

Now he would dream that he from heav'n fell,
And then would snatch the air, afraid to fall;
And now he thought he sinking was to hell,
And then would grasp the earth; and now his stall
To him seem'd hell, and then he out would crawl:
And ever as he crept would squint aside,
Lest he should be by friends from hell esp'd,
And forc'd alas! in chains for ever to abide.

Christ's triumph over death by his suff rings on the
cross.

* One of the Harpies—See Virgil, *Æn.* III.

A Tree was the first instrument of strife,
 Where Eve to sin her soul did prostitute ;
 A tree is now the instrument of life,
 Tho' ill that trunk, and Christ's fair body suit ;
 Ah, cursed tree ! and yet oh blessed fruit !
 That death to him, this life to us doth give ;
 Strange is the cure, when things past cure revive,
 And the physician dies to make his patient live.

Christ's triumph over death by his passion in the garden.

So may we oft a tender father see,
 To please his wanton son, his only joy,
 Coast all about to catch the roving bee,
 And, stung himself, his busy hands employ
 To save the honey for the gamesome boy :
 Or from the snake her rancorous teeth eraze,
 Making his child the toothless serpent chace,
 Or with his little hands her swelling crest embrace.

Thus Christ himself to watch and sorrow gives,
 While dew'd in easy sleep dead Peter lies ;
 Thus man in his own grave securely lives,
 While Christ alive with thousand horrors dies
 Yet more for ours than his own pardon cries :
 No sins he had, yet all our sins he bare ;
 So much doth God for others evil care,
 And yet so careless men for their own evils are.

The treachery of Judas is thus represented :

See drowsy Peter, see where Judas wakes,
 Where Judas kisses him whom Peter flies ;
 O kiss, more deadly than the sting of snakes !

False love more hurtful than true injuries !

Al! me how dearly God his servant buys !
 For God his man at his own blood doth hold,
 And man his God for thirty pence has sold :
 So tin for silver goes, and dunghill cross for gold.

The spirits of just men made perfect, are very poetically described in the following stanza :

No sorrow now hangs clouding on their brow ;
 No blood's malady empales the face ;
 No age drops on their hairs his silver snow ;
 No nakedness the r bodies does embase ;
 No poverty themselves and their disgrace ;
 No fear of death the joy of life devours ;
 No unchaste sleep their precious time deflow'rs ;
 No loss, no grief, no change wait on their winged hours.

LETTER LII.

Weston, March 19, 1757.

My dear Friend,

A Good while ago I received your kind letter, and this week your valued parcel. I confess myself obliged to your candor, as well as to your judgment, for excusing me, though I have not absolutely acquiesced in all your remarks ; as well as for giving me many excellent corrections, which I have most thankfully adopted. I hope what

I have written concerning faith, will occasion some calm and friendly debates ; I want to have that subject cleared, sifted, and stated. I must own, I am strongly inclined to side with our reformers ; I cannot but think they adhere to the simplicity of the gospel. Christ died for me, seems to be the faith preached and taught by the Apostles.—I have not had time to peruse Mr. * *, nor your manuscripts ; you can hardly imagine, how my time is engrossed, and my weak spirits almost overborne, partly by revising the work for a new edition, which is put to the press—partly by answering a variety of letters, sent to me on the occasion of the publication ; some of which censure, some approve of the performance.

I have read with great pleasure, your short Chronicle ; have sent it to Mr. Moses Browne, and received it again ; Hope you can spare it till I peruse it a second time.

I have lately been presented with a magnificent and costly Hebrew bible, in four volumes folio, published by father Houbigant, with which he has intermixed the Apocryphal Greek books, stiled by him *Deutero-Canonici* :—Have you seen this work or heard its character ? The author has subjoined notes to each chapter, which are employed chiefly in vindicating his alterations of the text. He is a bold enterprising writer, takes great liberties with the sacred text, and makes very many alterations ; often without the authority of any manuscript, purely from his own critical judgement, or critical conjecture.—If at any time, you have a mind to know his opinion upon any difficult text, I will either transcribe it in his own words, or give you the substance of it in English,

I proposed to have closed the plan of Theron and Aspatio, with an explicit and pretty copious treatise on evangelical holiness or obedience ; and to have shewn my true believer in his dying moments. If your thoughts should happen to take such a turn, be so good, dear Sir, as to suggest, what you think the most advisable and advantageous way of managing this important point.—[This would most effectually stop the mouths of Arminians, and be the best security against the abuses of Antinomians. I could wish, it

it were the Lord's will, that I might live to turnish out one more volume of this kind, and then—*manum de tabula*. As the new edition is partly finished, and the press proceeding at a great rate, and as there will be some few emendations, you will give me leave to present you with a set of what I hope, will be least imperfect. Till this edition is finished, let me be your debtor in point of promise; and in point of affection and gratitude I will be your debtor, so long as

I am,

Dear Sir,

Your obliged Friend,

JAMES HERVEY.

LETTER LIII.

May 21, 1755.

Dear Sir,

MY letters to you must always begin with thanks, and will generally close with enquiries.

I am quite a proselyte to your guarded and sober method of using the Hebrew manuscript; though I talked some time ago, with an affect in the sacred language, and

a most devout student of God's word, who would not so much as hear of alterations, from any authority, or any account whatever; corrections in an inspired book, were to him little better than sacrilege: the present copy of the bible, he apprehended, was in no degree, not even a single jot or tittle, wrong. I subscribe your reasons for rejecting father Houbigant's, and in not admitting Mr. Kennicott's Exposition of the Hebrew language.

I am delighted with your interpretation of Isaiah xxx. 18. What a charming representation it gives us of the divine long-suffering, tender mercy, and profuse goodness! Oh! that I might live under the clear manifestation of these lovely perfections!

My best thanks for your plan. I proposed to follow the track of Mr Marshall, in his book entitled *The Gospel Mystery of Sanctification*; you are acquainted, I presume, with this valuable piece of spiritual and experimental divinity; THIS, and Mr. Erskine's Sermons, led me into those notions of faith, which are delivered in Dialogue xvi. If you have that treatise, (Marshall's I mean,) I should be much obliged for your opinion of it. I intended to have laid before you a specimen of his very bold, and I fear, rash attempts upon the sacred texts; but these I must defer, till I have the pleasure of subscribing myself, on another paper,

Dear Sir,

Your much obliged, and

very affectionate friend,

JAMES HERVEY.

LETTER LIV.

Dear Sir,

I Keep Mr E—'s sermon for no other reason, than to prevent its going to other hands. I am ashamed and sorry to see, that so celebrated a college as—should send out such a teacher of divinity. However, I must acknowledge one excellence in this gentleman: he acts prudently at least, in not over-loading his pages with quotations *from scripture*. Those stubborn pragmatical things might, perhaps, have risen up, stared him in the face, and confronted his notions. Mr * * he rightly judges, will serve his turn, much better than St. Paul—Who is Philaethes * Certrienis? I see nothing valuable in his work, but what comes from the paper mill and the printing-press; the paper and type are indeed very beautiful. What a wild proposition is that, page 124. namely “that by faith in Jesus Christ, we understand the persuasion of the mind, “that Jesus Christ was sent from God to redeem, and to “instruct mankind.” At this rate, the very devils are endued with the spirit of our God: they believe with this persuasion of the mind, that the christian revelation is true. Amidst so many palpable errors, who shall lead us into truth? He, that is our gracious master, and our wonderful counsellor. Dear Sir, let us look unto him, that he may, according to his promise, guide us continually.—Next to

* Philaethes Certrienis, is the feigned name of a gentleman, who wrote the book Mr. Hervey here mentions, intitled, An impartial Enquiry into the nature of that fact which is required in the gospel, as necessary to salvation; in which is briefly shewn, upon what righteous terms unbelievers may become true christians, and the sale of the devils is reduced to a short issue. The motto is,

the holy word of God, let us study *Marshall on Satisfaction*. For my part, I am never weary of reading that incomparable, and most comfortable book.

Are you, dear Sir, always thinking, how good may be done? I say with *David*; The Lord God of *Abraham, Isaac*, and of *Israel* our fathers, keep this for ever in the imagination of the thoughts of the heart of his servant! 1 Chron. xxix. 18.

As the public service of our church is become such a formal, lifeless thing; and, as it is too generally executed by persons so dead to godliness in all their conversation, I question, whether it will be *Operæ pretium*, to publish the exhortations to ministers and to a devout attendance on the church service, which you propose. I should much rather see from your pen two or three lively, and animating *Forms of Morning and Evening Prayer*, with clear and short directions, how to pray aright, and a proper method of daily self-examination. This printed in a halfpenny pamphlet, we might give away to any body, indeed to every body, and if one in twenty, or even one in fifty proved successful, our pains and expence would be abundantly recompensed. We should also hereby have some handle to lay hold on hypocritical, self-deceiving souls. We might say, neighbour, have you got those prayers by heart? Do you constantly use them, and examine yourself daily by those questions?—Indeed, indeed, the exhortations, you propose, would only exaggerate the energy.—’Tis dangerous to meddle with them, or their proceedings.—You are, I hope, in the way of duty, and that is the way of peace and safety. You may do much good, by dropping a word for Christ, on proper occasions. You don’t know, how your words are, by the generality, regarded; and it is impossible for tongue to tell, how kindly our condescending MASTER will take the least attempts, which proceed from the love of his name.

I intend soon, to return *Dr. Watts on the love of God*.—I wish it was reprinted.—Pray did you ever read *Dr. Hutton’s* sermons? He was president of *St. John’s College, Oxford*; and famed, I am told, for being a most accomplished gentleman. He really has more of the truth of the

gospel in his twelve sermons, than in all the polite sermons I ever read in my life. For my part, I set no store by our modern discourses; nay, I can hardly bear to read such insipid, unevangelical harangues. Much rather would I read an oration in Tully, or a dissertation of Seneca's.

When you can spare the Reverend Dr. Browne's Estimate, and likewise his two sermons preached at the Cathedral Church of Carlisle in 1746, just favour me with a sight of them. I presume, they will not tell me of Jesus, who was crucified; therefore I shall soon be satisfied with their company; for though I may find some amusement from his fine style, and striking sentiments, yet I find no consolation in any name, nor in any thing, but only in the grand propitiation and everlasting righteousness of our Lord and Saviour Jesus Christ—Thanks for Dr. Aken-side's *Ode to the Country, Gentlemen of England*.—He wrote this with a very good intention, and he is certainly a man of genius; but to me this ode reads somewhat flat: I fear, it will not rouse and animate, like the poems of Tyrtaeus.

This probably will find you returned in safety from your journey.—When the journey of life is over, I hope we shall sit down together in everlasting rest; and see his glory, who endured the cross, and despised the shame. Till then, and then much more, shall I be,

Dear Sir,

Your very affectionate

and truly sincere Friend,

JAMES HERVEY.

LETTER LV.

1755.

Dear Sir,

HEREWITH I send you the new edition of *Theron and Aspasio*. It desires your acceptance and your prayers, that it may be for the praise of the glory of God's grace in Christ, and for the edification of his people in faith and holiness.

You will find *Dialogue xvi.* somewhat altered ; and rendered, I hope, less incorrect, than in the former editions : it contains the genuine sentiments of my heart : but if they recede a hair's breadth from the unerring standard, if they differ in one jot or tittle from God's holy word, in that jot or tittle, I most earnestly wish, the world may not receive them, and that I myself may have grace to retract them. What you meet with, that appears contrary, freely point out. This will please, this will profit, and therefore this will oblige,

Dear Sir,[*Your very affectionate**and truly sincere Friend,***JAMES HERVEY.**

¶ LETTER LVI.

My poor fellow Sinners,

I Received a letter from you, and should have visited you, but my health is so decayed, and my spirits are so exceedingly tender, that I could not well bear the sight of your confinement, your chains, and your miserable circumstances, as I can hardly bear the thoughts of your approaching execution, and your extreme danger of everlasting destruction. But because I cannot come in person, I have sent you the following lines, which I hope you will consider ; and which I beseech the God of all grace to accompany with his blessing.

You have been already condemned at an earthly tribunal ; you are also condemned by the law of God ; for it is thus written, “ Cursed is every one, that continueth not in “ all things that are written in the book of the law to do “ them *.” If every violation of the divine law exposes you to a curse, what a multitude of curses are ready to fall upon your unhappy souls !—And remember, this is not the curse of a mortal man, but of the great, eternal, infinite God. If it was dismal to hear an earthly judge command you to be hanged by the neck till you are dead, how much more terrible to hear the Almighty judge, denounce that unalterable sentence, “ Depart from me, ye cursed into everlasting fire, prepared for the Devil and his angels †.”—Had you committed but one sin, this would have been your deserved doom : “ The wages of sin, of every sin, is

* Gal. III. 10. † Matt. xxv. 41.

“ death †.” How much more of those manifold sins and multiplied transgressions, of which your consciences must accuse you !—You are soon to suffer the punishment of the gallows, and you are liable to the vengeance of the most high God ; for thus saith the holy word, “ The wrath of God is revealed from heaven against all ungodliness and “ unrighteousness of men *.” If against all, and every instance of ungodliness, then how much more against your crimes, which have been of the most abominable and horrid kind !—The wrath of God ! Tremendous word ! Who knoweth the weight, and terror of his wrath ? At his rebuke the rocks melt like wax, the earth is shaken out of its place, and the pillars of heaven tremble. How then can you endure the furiousness of his wrath, and the severity of his vengeance ? And that, not for a day, a month, or a year, but through all the ages of eternity ! Yet this is the doom of them, that know not God, and obey not the gospel of our Lord Jesus Christ. They shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power. What can you do in this distressed condition ? What indeed ! If you had a thousand years to live, you could not atone for one offence. How then can you make satisfaction for millions of provocations, in the space of a few days ?—Alas ! you are lost, in yourselves irrecoverably lost. May the God of all power, make you sensible of your undone state ! sensible, that you are upon the brink, of an amazing, unfathomable downfall. Perhaps you may say, is there no hope then ? Is the door of heaven shut, and without any possibility of being opened to us ? Must we sink into unquenchable burnings ; and is there not so much as a twig for us to catch at ? Yes, my poor fellow sinners, there is not only a twig, but a tree, even the tree of life, a sure support, which if the Lord enables you to lay hold on, you may yet, even yet, be saved.

Oh ! beg of his wonderful goodness to accompany what you are going to read, with his holy spirit.

Christ, the all-glorious son of God, pitied the deplorable case of such sinners. He not only pitied, but resolved to succour and relieve them. For this purpose he came into world, and was made man.—He became poor, and had not where to lay his head, though heaven and earth were all his own. He submitted to scorn and reproach, though all the angels of God are bidden to worship him. Nay, he was condemned to death, the most shameful and tormenting death, far more shameful, and unspeakably more tormenting, than the death, which you must shortly undergo. He suffered unknown pangs in his body, and inconceivable anguish in his soul, from the indignation of God. In a word, he suffered all that shame, all that torment, all that vengeance, which the unnumbered sins of the whole world deserved. Here then is your door of hope.—Sins are borne by Christ, and though there be much iniquity, there is no condemnation to them, who are in Christ Jesus *.—Wrath is borne by Christ, so that sinners who deserve eternal vengeance, are reconciled to God, and saved from wrath through him †.—Are you not ready to cry out—O blessed Saviour ! O precious redemption ! Millions of worlds for such a blessing !—You need not give millions of worlds, no nor any individual thing. These blessings are given freely, without money, and without price, without any deserving qualifications in us. All who are justified, are justified freely through the redemption, that is in Christ Jesus.—But we are sinners, vile sinners ; we have not only nothing good, but much and grievous guilt. Perhaps you may say—We are not only sinners, but the chief of sinners.—Oh that you may be convinced of this !—To be the chief of sinners, makes you unpardonable before men ; but this is no difficulty with Christ, and should be no hindrance of your coming to Christ. Christ's merit and righteousness are infinite. They are as able to satisfy for a debt of ten thousand talents, equally as much as for a debt of a farthing.

* Rom. v. 6.

† 1 Pet. iii 18.

— Hear what the scripture saith upon this subject, this is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save *sinners*, of whom I am chief †. He came not to save sinners only, but the *very chief* of sinners. And he is able to save them to the very uttermost.—But our sins are heinous, they have been often repeated, and long continued in.—What says the apostle? The blood of Jesus Christ cleanseth from all sin. Another apostle declares, by him, by the divinely excellent Redeemer, all, that believe, are justified from all things, from all accusations, be they ever so numerous; from all iniquities, be they ever so numerous. Nay, so wonderfully efficacious is the power of his death, that, through his great atonement, sins, which are as crimson, are made white; white as snow ‡. —But will Christ vouchsafe his great salvation to us? Hear his own words, he, that cometh to me for pardon and salvation, I will in no wise cast out. Be his guilt ever so great, this shall be no bar. I will not on any consideration reject, or deny his suit. Only let him come as a poor, undone creature, and he shall find me willing and mighty to save; nay, he invites you to come. These are his gracious words, come unto me, all ye, that labour and are heavy laden, heavy laden with sin and misery, and I will give you rest §. I will deliver you from going down into the pit, I will deliver you from the vengeance of eternal fire. All your sins shall be upon me, and all my righteousness shall be upon you.—Go to a great man on earth, beg of him to use his interest in your behalf: he would scorn to take notice of you. But your dear, tender, compassionate, most condescending Saviour, invites you to come to him, and assures you he will not abhor, nor cast you out.—Go to your earthly judge, intreat him on your bended knees, to pardon you.—He, perhaps cannot, must not: the laws forbid him. but it is not so with Jesus Christ, he has made a full satisfaction for sin: he has made an infinite atonement for sin;

† 1 Tim. i. 15.

‡ 1st. i. 18.

§ Matt. xi. 28.

and were your sins ten thousand thousand times greater than they are, before the *power of his death* they would all vanish away ; by the washing of his blood, they would all be as though they had never been.

This then should be the one desire of your souls, your incessant prayer to God, that you may come to Christ, that you may believe in Christ, you may be found in Christ : then you will not perish, though you deserve it, but have everlasting life, through his name ; then you will have just the same foundation for your hope, as I must myself have when I shall depart this life : when I shall be summoned to the great tribunal, what will be my plea, what my dependence ? Nothing but Christ ! Christ would I say, has been wounded for my sins, therefore they will not be punished in me. Christ has fulfilled all righteousness in my stead, therefore I trust to be justified when I am judged. I am a poor unworthy sinner, but worthy is the Lamb, that was slain, for whose sake I shall receive both pardoning mercy, and everlasting glory. This is my only hope ; and this is as free for you, as it is for your friend and fellow-sinner,

JAMES HERVEY.

P. S. What I have written, I shall beg of God to bless ; and will attend you with my prayers, though I cannot visit you in person.

LETTER LVII.

Weston-Favell, Sep. 10, 1755.

My dear Friend,

YOU may justly wonder, that I have not acknowledged the favour of your last, long before this. Do not be the justice to believe, that it is not owing to the least disesteem of your correspondence, or any insensibility of your kindness. I hope my heart is, though sadly depraved, yet sincerely grateful; and I am sure, I esteem your letters as treasures: though I destroy almost all I receive, every one of your's is preserved. Let me, therefore, earnestly beg that you will not follow my example, but suffer your letters to be much more speedy in their arrival than mine.— You would more easily excuse me, if you knew me. The grasshopper is a burden to me. Every blast blows me down, or my continual indisposition and inconceivable languors pierce through me: I now hang a swelling face over my paper; occasioned only by taking the air yesterday in my chair, and finding a sharper atmosphere, than for many weeks I had been accustomed to. Pray for me, dear Sir, that, established in Christ, and strong in his faith, I may be looking for, and hasting to the coming of the day of God; when it is poor, enervated, crazy body will to the everlasting glory of free grace be made like unto Christ's glorious body.

I live with my mother and a sister: our method is every morning at nine, when we breakfast, to read a verse or two from the bible, and make it the subject of our conversation. The other day, we were reading in Psalm lxxxiv. 4. Immediately a doubt arose in my mind, how the fact, which

is here affirmed, could possibly happen. Could the sparrows, and swallows build their nests, lay their eggs, and hatch their young on God's altar, which was every morning and evening statedly, and I suppose many other times in the day occasionally, surrounded by crouds of worshippers, on which the sacred fire was constantly burning; and which was in a manner covered with flame and smoke, whenever the sacrifices were offered. Now to have birds lay aside all their fear of man, their greater dread of fire, and make such an altar their house, is strange, is scarce credible, and must, if true, be miraculous.—Consulting Hubert, I find, he was sensible of the difficulty, and solves it, not from any manuscript, but from his own invention, thus:—*Nis vero, ne Oratio trunca maneat, supplemus, ante nec duo Verba, Ego vero quando te deum, tacto Verbo adero ad, quod solet reticere.*

I have met with other bold strokes in this commentator, which I want to submit to your examination. But these let me postpone, in order to desire your opinion concerning the plan of my new Work; which, with a weak hand and desponding heart, I have sketched out, determined to try (though with very little hope of being enabled to execute) resting satisfied in this persuasion, that the things are in the hand of the Lord, and he will frustrate, or accomplish, as he knows to be most expedient.

*The PLAN of the Supplement to Theron and
Aspasio.*

Pleasure and happiness of Christ's religion (for I am of the same mind with Mr. Marshall in his Treatise on Sanctification, namely, that we must partake of the comforts of the gospel, before we can practise the duties of the law).—Theron oppressed with fears, on account of his numerous sins.—Discouraged with doubts, on account of his imperfect obedience.—The cordials of the gospel re-administered, with some additional spirit and strength.—Objections to

assurance of faith stated, discussed, answered.—Vital holiness; its nature, necessity, excellency.—Its grand efficient, the blessed spirit—its principal instrument, true faith, mixed with which, the scriptures, the Lord's supper, prayer, the divine promises, are powerful and effectual means: dis-united from which, they are a dead letter and insignificant ordinances.—The evangelical principles of holiness, such as “I beseech you, by the mercies of God, ye are bought with a price, ye are the temples of the living God, &c.”—All these privileges, though not hereditary, yet inalienable; or the final perseverance of the believer.—Our friends part, renew their correspondence; *Theron* desires to glorify the God of his salvation, asks advice concerning the best method of family worship, educating children, instructing servants, edifying acquaintance.—On each of these particulars *Aspasio* satisfies his inquiry, enlarges on the subject of education, especially of *Daughters*; as that seems to be most neglected, or the proper way of conducting it at least misunderstood.—Letter on the covenant of grace, comprising the substance, and being a kind of recapitulation, of the three foregoing volumes.—*Aspasio* seized with a sudden and fatal illness; his sentiments and behaviour in his last moments.

If, dear Sir, you see any thing in this plan, which is improper, correct it; any thing, which is defective, supply it; and if any thoughts occur on any of the topics, be so kind as to suggest them.—Pray have you ever seen a book, lately presented to me, and intitled, *The Marrow of modern Divinity**, with notes by Mr. Boston? If you have seen it, you will not deny me the satisfaction of knowing your sentiments concerning it. Yesterday a learned minister (a stranger) called upon me, and among other subjects, we talked of that remarkable passage in Isaiah, she hath received of the Lord's hand double for all her sins. What

* The thirteenth edition was printed in 1745—Sold by Millar in the Strand, and Dilly, in the Poultry; the author endeavours to reconcile and heal unhappy differences on several disputable points; and writes in a plain familiar style without bitterness against, or unbecomming reflections upon others.

do you think is the exact meaning of the prophet? Houbigant translates the clause, *Postquam pro Peccatis suis Multis dedit Domino duplices Pœnas*; and supposes the two captivities, *Assyrian* and *Roman*, to be the double punishment. My pious visitor referred it to the satisfaction made by Jesus Christ. I objected, that God, not the church, received this. To which he replied, that the church receives the benefit of the satisfaction; and the expression might be synecdochical, the thing purchased for the thing purchasing. This interpretation, I fancy, would have been clearer and less exceptionable, if he had used the word punishment, instead of satisfaction. Then, as Christ and the church are one, his sufferings might be called her's, and his righteousness is reckoned her's.—She shall receive, not double punishment, but double blessings. Agreeably to that doctrine taught by St. Paul, where sin hath abounded, grace shall much more abound.—I shall be glad of your opinion on this point; glad of your assistance in my purposed work, and above all, glad of your fervent prayers for,

Dear Sir,

Your very affectionate

and truly sincere Friend,

JAMES HERVEY.

LETTER LVIII.

THANKS to my dear friend for the perusal of Dr. *Glynn's* poem, intitled, *The Day of Judgment*. It is not void of elegance and spirit; but, methinks, it wants that energy and pathos, which on so interesting and solemn an occasion, should awe, transport, and agitate our souls. But the great deficiency is, that it neglects to ascribe proper honour to Jesus Christ. He is, indeed, slightly mentioned, just at the close; but he should have made the distinguished figure throughout the whole piece. All judgment is committed to him. St. *Paul* calls the day of judgment, the day of *Christ*. We must all stand before the judgment-seat of Christ; then shall we behold the glorious appearing of the great God, even of our Saviour Jesus Christ. But not a glimpse of this is seen in Dr. *Glynn's* poem.

—Do you ask, what I think of the polite * * *'s sermon? It is a mere moral essay, not a sermon:—It wants the light of Christ.—To speak the truth, I think it an errant cyclops.

Monstrum, horrendum, cui Lunen a lempum.

A hedious, eyeless monster. *Virgil Æn. B. III.*

From such preachers, and such sermons, good Lord deliver us! Is any remedy for sins comparable to the blood, the righteousness, the intercession of a divine Redeemer? Pity, ten thousand pities, so great a man (for so the author really is) should not know, or should totally overlook the grand peculiarity of the gospel. It grieves me to think, such unchristian doctrine should be thus propagated: If a fair opportunity offers, I would gladly bear my testimony against such enormous perversion of the gospel of Christ.

I cannot think the manuscript sermon, which you have now sent me, is of such distinguished excellence, as to de-

serve a publication. It does not seem calculated either to alarm, to comfort, or impress.—There is nothing of the orator, no searching application, no striking address.—The preface is not so judicious as I could wish, it anticipates what is said under the following heads, and renders some part of them tautological.—The text is not exhausted. Of several emphatical words no notice is taken. I say unto you, ye shall in no case ; of the kingdom of heaven nothing particular is said. Indeed, there is a hint or two in the conclusion, referring to this subject ; but too rambling, indistinct, and not with such a similarity to the text as might be observed.—The preacher supposes all his hearers to be of the same character, and ranks them all in one class. A practice which discerning people will not admire ; and which is hardly consistent with the apostolical rule, “rightly divided the word truth,” or with our Lord’s direction, “to give each his portion,” suited to their respective states—I love Mr. R * * * as a worthy good man, but I declined the office of revising his sermon, because I was sensible, I could not make it such, as I should chuse to see printed. However, if it is printed, I heartily wish the blessing of the Lord might attend it ; that true religion may be promoted, and immortal souls edified.

When the Pope is installed, he is reminded of this most weighty truth ; Sancte Pater, Dies Æternitatis cogita. Let me say—Vir dilectissime, Dies Æternitatis cogita.—We were all pleased with your last conversation. It was like your book, and like yourself—Remember, my dear friend, when you are in company, that you have written a pious book, and do not invalidate all your exhortations to others, by forgetting them in your own conversation. ’Tis this, and ’tis this, which destroys what we build ; confirms people in lukewarmness ; and does unspeakably more mischief than can be enumerated in this letter.—Let no corrupt communication proceed out of your mouth, says St. Paul, but that, which is good to the use of edifying, that it may minister grace to the hearers.

The paper you enquire after is lost in the immense barathrum of my loose papers. If ever it emerges, it shall be

restored — May my friend's soul be, not as the present state of the pastures and meads, but as a watered garden, whose waters fail not.

— I have perused Mr. *Witherspoon's Essay on Imputed Righteousness*: may we every day experience that sanctifying efficacy, on which his discourse turns. Sanctifying them, saith our Lord, by thy truth.—I thank you for your acknowledgment: I will bear it in my memory; and may our divine master enable me to observe it!

— Oh, for a candid spirit! it gives gracefulness to our cause; it diminishes not the weight of our argument, and surely it does honor to the christian character.

— Thanks for Mr. Mason's * Odes. Polished performances; but not equal, in my judgment, to his *Isis*, or his *Monody on Poye*. I think, I could point out a defect (or two) in these poems, but nothing defective could I discern in those. 'Tis pity but gratitude to the supreme benefactor actuated our hearts, and guided our pens. The rich benefits of memory displayed by the elegant Mr. Mason! and not one acknowledgment to the blessed author of all. The poet shines, but where is the christian?

Dear Sir,

Your much obliged, and

very affectionate friend,

JAMES HERVEY;

* Odes on memory—independency—melancholy—and the fate of tyranny.

LETTER LIX.

My dear Friend,

THIS morning I wrote to my bookseller, and therein told him, that I think he need not be much concerned at the scurrilous treatment, which the reviewers have bestowed on my edition of *Jenk's * Meditations*. It will injure their own character, and lessen their own credit; not depreciate the works of that excellent man.—I do assure you, it gives me not the least concern; I don't covet reputation; I desire, every day, to be more and more dead to the honor, that cometh of men. Yet it is my sincere opinion, that such very foul and very abusive language would awaken in the generous reader a spirit of resentment. As a proof I inclose a letter from Mr. P—, a very ingenious young clergyman, whom I sometime ago mentioned to you under this character. The letter, I think, will do him as much honor as it does me: It is fit to appear in print; but I would on no account take any such freedom, with a private epistle—I would not have our friend in *London* give himself any manner of trouble to prevent any future instances of this kind of benevolence from the reviewers. I depend not on their favour, but on him, whom heaven and earth, and hell obey. Who constrained even Balaam to say, “How shall I curse, whom the Lord hath not cursed?”

* Mr. Jenk's was rector of Bluney in Shropshire, and chaplain to the Right Honorable the Earl of Bradford. Mr. Hervey, in 1757, published in two volumes, octavo, a new edition of his *Meditations* upon various and important subjects, to which he wrote an introductory preface, in which he says (speaking of this work of Mr. Jenk's) that “there is “I dare say occasion for the churchman, which solicits the assistance of a spiritual physician, but may be recommended with seasonable and timely relief from this ample “a penitentiary of direction, exhortation, and comfort (see a Cor. xiv. 3.)

- We are all obliged to my dear friend for interesting himself in our behalf, but we desire him not to take the trouble of writing on *Tuesday*, because it will be too late. The little closes are to be put up for sale on *Monday* and A — will, I suppose, out-bid my brother; yet if disappointed in this, blessed be God for a treasure in heaven that faileth not. An inheritance, that is not perishable, but lasting as eternity; not tarnished, but free from every circumstance of alloy; not fading, but always in the fullest, freshest bloom of perfection, glory, and joy —
- Poor Mr. Hunter, I am informed, has almost lost his sight, is extremely ill; his life, it is thought, will follow his sight. Let, that he and we may see by faith the Lord's Christ! — Blessed be God, in Christ all fullness dwells, all fulness of merit and righteousness, of grace and salvation; and this is for the unworthy, for sinners, for "whom ever" will; therefore, for my dear friend, and for

Dear Sir,

Your obliged Friend,

JAMES HERVEY.

LETTER LX.

Weston, Aug. 12, 1754.

Reverend and dear Sir.

I Received your favour from *Islington*, and acknowledge myself indebted to you for a preceding one from *Scotland*. I am both to you, and to other of my worthy

correspondents, quite an insolvent ; yet trust my many infirmities, in concurrence with your candour, will plead my excuse.

I called myself an insolvent ; but I shall ere long make one public effort to pay from the press, all my debts of an epistolary nature : the payment, I confess, will not be in the very same specie, but it will bear the same image and superscription, not *Cæsar's* but *Christ's* : this will recommend it to my correspondent, and not only bespeak their kind acceptance of it, but engage their cordial prayers in its behalf. Do, my dear Sir, remember my poor enterprise, when you call upon him, who is omnipotent : He can bid the wounded come against the fiftiness, and the lame take the prey. Unless he succour, unless he support, what can impotence itself expect, but to miscarry in the attempt, and be a laughing stock to the enemy. but I read (and this encourages me) " it is not by might, nor by strength, but by my spirit, saith the Lord."

I did not know till your's informed me, that Mr. * * was gone to his long, and I trust to his happy home. Oh that we, who survive, may have our afflictions fixed there, where our God and Saviour resides, whither our friends and relations are removed.

I wish you and your wife much joy in each other, but much more in Christ Jesus. As the bridegroom rejoiceth over the bride, so may the Lord your God rejoice over you both. Let me beg of you to present my affectionate salutations to good Mr. G——. Assure him, that my silence did not proceed from any indifference to his friendship, or disesteem of his work ; but I was much indisposed. I had nothing to communicate, and to have written in such circumstances, would have been burdensome to me, and unserviceable to him.—My respectful compliments attend Mrs. O—, your wife, and yourself, and I intereat your united prayers for,

Dear Sir,

Your most affectionately

JAMES HERVEY.

P. S. The inclosed collection of scriptural promises, are a little present which I make to my people. They are intended to be pasted, one at the beginning, the other at the end of religious books. Perhaps some of your friends may not disdain this spiritual nosegay, because, though little, it is culled from the garden of God.

LETTER LXI.

Wednesday Morning.

Dear Sir,

I Was lately favoured at Weston with a visit from the Rev. Mr. Walker, of Truro, who is indeed a most excellent man, much of a gentleman, and seems well to deserve the character he bears; there is something in him very engaging, yet very venerable.—During our conversation, I felt a kind of reverential awe on my mind, blended with more than fraternal affection. How old is he? By his looks he appears to be past fifty. What a reproach is it to our men in power, say to the nation itself, that so valuable a person should at this time of life be no more than a country curate.—But he, good man! disregards the things of this world.—That time, which too many of our brethren spend, to the disgrace of their function, in worldly compliances, and hunting after church preferments, he employs as a faithful labourer, in the vineyard of Christ; and pays all due obedience to the Apostolic important injunction “Redeem time!”—How would some of the primitive

tive Bishops have sought after a man of his explanatory piety : and have given him every mark of their real esteem. *Sed tempora mutantur, & nos mutantur in illis.* *

I am much pleased with the account of the religious society at Truro, of which Mr Walker is the founder, and present director.—'Tis an admirable plan ! I would have endeavoured (had my health permitted my attendance) to have formed one of the same kind at *Northampton*. I heartily wish so useful an institution was more known, and well established in all the principal towns in this kingdom ; as I am persuaded such a society must be productive of great good, and in some degree revive the drooping interest of christianity, wherever it was prudently managed — We had in this neighbourhood a religious assembly, of which I myself was * a member, but no one could be admitted, who did not understand Greek, as the chief design of that meeting was to improve each other in scriptural knowledge ; and consequently could be of little use comparatively with Mr *Walker's* plan.

I have lately read Mr. *Warton's* edition of *Virgil*, and much approve the printing the Latin on one side, and his poetical translation on the other : he is a clever man, but I think he might have enriched his notes with many more observations on the beauties and masterly strokes of the Poet — I would not for my own part give a straw for the most accurate disputations upon a chronological or geographical nicety ; but I would applaud and thank the critic who will assist me to see the art and address, to feel the force and fire, and to enter into the spirit and delicacy of such an author as *Virgil*.

I am, dear Sir,

Your very affectionate

and truly sincere Friend,

JAMES HERVEY.

* The Rules, and Orders of the Assembly here mentioned, are inserted in the memoirs relating to Mr. Hervey's life, printed to the first volume of this collection of his letters.

*Rules * and Orders,*

OF A

RELIGIOUS SOCIETY,

Consisting of two Classes,

viz.

Of Men ; into which no Woman can be admitted.

AND

Of married Men, their Wives, and other Women ; into which no unmarried Man can be admitted.

Each Class meets every other Week alternately.

RULE I.

AS the sole design of this society is to promote real holiness in heart and life, every member of it to have this continually in view, trusting in the divine power, and gracious conduct of his holy spirit, through our Lord Jesus Christ, to excite, advance, and perfect all good in us.

RULE II.

That in order to the being of one heart, and one mind, and to prevent all things, which gender strifes ; as well as

* As the plan and proceedings of this society, so much commended by Mr. Hervey, may probably be extensively useful ; it is here printed from a private copy by the permission of several of Mr. Hervey's friends ; and it is hoped the worthy directors and members of the society at Truro, will excuse the liberty here taken without their knowledge, when they consider the good effects, which may probably arise from this publication.

to remove all occasion of offence from being taken against this society, no person is to be admitted a member, or allowed to continue such, who is member of any other meeting, or follows any other preaching than that of the established ministry of the church of *England*.—That none be members but *such as attend the sacrament every month*, and that no person be at any time introduced except by request of the director.

RULE III.

That no person be admitted member but upon the recommendation of the director, with the consent of the majority of members then present.—And that the † director be the Reverend Mr. Walker.

RULE IV.

That the members of this society meet together one evening in a week at a convenient place, and that they go home at nine o'clock.—And that all matters of business be done before the sentences begin.

RULE V.

That every member give constant attendance, and be present at the hour of meeting precisely.—And that whoever absents himself from meetings together without giving a satisfactory account to the director, which shall by him be communicated to the society, shall be looked upon as disaffected to the society.

† This society is very happy in having so accomplished a person at their head.—But where such a one cannot be had, perhaps it would be prudent to elect a director annually, whose office might be continued more or less number of years, as seemed best for the general good.

RULE VI.

That to prevent confusion, no person be removed from this society but by the director, who shall be present on such occasions.—That any member do before hand apply to the director, in case he judges such removal necessary.—That a disorderly † carriage, or a proud, contentious, disputing temper, (the greatest adversary to christian love and peace) be sufficient ground for such complaint and removal.

RULE VII.

That all the members considering the sad consequences of vanity and amusements over the nation, do in charity to the souls of others, as well as to avoid the danger of such things themselves, look upon themselves as obliged to use peculiar caution, with respect to many of the usual amusements, however innocent they may be, or be thought in themselves; such as cards, dancings, clubs for entertainment, playhouses, sports at festivals, and parish-feasts, and as much as may be parish-feasts themselves—least by joining herein they should be a hindrance to themselves, or their neighbours.

RULE VIII.

That with the consent of the director, the major part of the society have power to make a new order when need

† By a disorderly carriage we mean, not only the gross commission of scandalous sins, but also what are esteemed matters of little moment in the eyes of the world; such as a light use of the words Lord, God, Jesus &c in ordinary conversation; which we cannot but interpret as an evidence of want of God's presence in the heart.—The doing needful business on the Lord's Day.—The frequenting ale-houses or taverns without necessary business.

requires; but that the proposal for this purpose be made by the director hereupon before the day of meeting.

RULE IX.

That persons disposed to become members of this society, must first be proposed by the director, in order that the members of the society may observe their conduct for the space of three months before admittance.

RULE X.

That every member do consider himself as peculiarly obliged to live in an inoffensive and orderly manner, to the glory of God and the edifying of his neighbours — That he study to advance in himself, and others, humility, faith in our Lord Jesus Christ, love to God, gospel repentance, and new obedience; wherein christian edification consists. — And that in all his conversation hereupon, he sticks close to the plain and obvious sense of the holy scriptures, carefully avoiding all niceties and refinements upon them.

RULE XI.

That these orders shall be read over at least four times in the year by the director; and that with such deliberation, that each member may have time to examine himself by them.

RULE XII.

That the members of this society do meekly and humbly join together in the following offices of devotion.

THE

OFFICE OF DEVOTION,

Used weekly, at the meeting of the Society.

The Director shall read these Sentences, himself and every one standing.

GOD is greatly to be feared in the assemblies of his saints, and to be had in reverence by all that are round about him. *Psal. lxxxix. 7.*

God is a righteous judge, *strong and patient*, and God is provoked every day. *Psal. vii. 12.*

God will bring every work into judgment with every secret thing, whether it be good, or whether it be evil. *Eccles. xii. 14.*

He that concealeth his sins shall not prosper, but he that confesseth and forsaketh them shall have mercy. *Proverbs xxviii. 13.*

If any man sin, we have an advocate with the father, Jesus Christ the righteous, and he is the propitiation for our sins. *1 John ii. 1, 2.*

O come let us worship, and fall down, and kneel before the Lord our maker. *Psalm. xcvi. 5, 6.*

Then shall be said these three Collects, all kneeling.

“Piercet us, O Lord,” &c.

“Blessed Lord, who hast caused all holy Scriptures,” &c.

“O God, for as much as without thee,” &c.

*All seating themselves, a portion of Scripture shall be read.
Then kneeling down, they shall join in this confession of sin.*

“Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men,” &c.

“Our Father, which art,” &c.

After which the director alone shall say.

“Almighty and everlasting God, who hatest nothing
“that thou hast made,” &c.

O most holy and blessed God! the Creator, governor, and judge of all; who hatest falsehood and hypocrisy, and wilt not accept the prayer of feigned lips: but hast promised to shew mercy to such as turn unto thee by true faith and repentance; vouchsafe, we pray thee, to create in us clean and upright hearts, through an unfeigned faith in thy Son our Saviour. To us indeed belongeth shame and confusion of face; we are not worthy to lift up our eyes or our voice towards heaven; our natures are depraved; and our ways have been perverse before thee. O let not thy wrath rise against us, lest we be consumed in a moment; but let thy merciful bowels yearn over us, and vouchsafe to purify and pardon us through thine all-sufficient grace and mercy in our Lord Jesus Christ; since it hath pleased thee to offer him up as a sacrifice for sinners, vouchsafe, we beseech thee, to cleanse us from all iniquity through his blood. We believe, that he is able to save to the uttermost those, that come unto thee by him, and we do earnestly desire to embrace him as our prince and Saviour; oh give us repentance and remission of sin through his name: all we, like sheep, have gone astray, every one in his own way, good Lord, reduce us into thy fold through this great shepherd of souls, and be pleased to lay on him the iniquity of us all — And as we have much to be forgiven, be pleased to incline our hearts to love thee much, who forgivest iniquity, transgression, and sin. Give us that faith, that worketh by love;

and such love as will constrain us to have regard to all thy commandments. And make us to look carefully to all our ways, that we may never again do any thing, whereby thy holy name may be blasphemed, or thine authority despised.

Give us the deepest humility, without which we can never be accepted of thee, our infinitely condescending God. Make us continually to tread in the steps of our blessed Lord and Saviour Jesus Christ; being of a meek and quiet spirit, always influenced by the highest love of thee, our God, and by the most charitable disposition towards all men.

Vouchsafe to endue us with the saving knowledge of spiritual things, that we may receive all thy truths in the love of them, in all patience, purity, justice, temperance, godliness and brotherly kindness; that we may adorn our holy profession and resemble the divine goodness of thee our heavenly father.—And since we are not only weak and frail, but corrupt and sinful, vouchsafe, O Lord, to keep us by the power of thy holy spirit that we fall not from our avowed steadfastness in all christian duty. Preserve us from all the sin, and vanity to which our age, condition, and nature are prone; and to which the devil, and this world may at any time tempt us.

Glorify, good God, thy strength in our weakness, thy grace in our pollution, and thy mercy in our salvation.—May our holy religion be grounded and settled in our hearts, that out of the good treasure of a gracious heart, our speech may be savoury, and our conversation exemplary; that we may be fruitful in all good works, even to our old age, and to our last day.

Fit us, we pray thee, for every state of life, into which thy providence shall cast us; prosper our lawful undertakings; preserve us night and day, and prepare us for an hopeful death and a blessed eternity.

Be pleased, we beseech thee, to bless all those societies, who in truth apply their hearts to thy service and glory; we pray thee be pleased to strengthen, establish, and settle

both them, and us, in thy holy faith, fear, and love. Let nothing in this world discourage us from the pursuit of those holy purposes, which thy spirit hath at any time put into our hearts, and minds; but makes us all faithful to thee our avowed God, and desired portion, even unto death; that we at least (with thy holy church) may be partakers of that eternal life and perfect bliss, which thou hast promised through Jesus Christ, thy only begotten son, our mediator and Redeemer. Amen.

“Almighty and everliving God, who by thy holy apostle, hast taught us to make prayers,” &c.

*Then all standing up, a psalm shall be sung and * a sermon read, or a charge given by the Director. After which some suitable prayer shall be used as he shall judge fit.*

Then all standing up, this exhortation to humility shall be read.

My brethren, since the great God has often assured us in his holy word, “that he will resist the proud, and give grace unto the humble. *Jam. iv. 6. 1 Pet. v. 5.*” Let us consider, that all our undertakings, though never so good, will fail and come to nought, unless we be truly and deeply humble. *Luke xiv. 11.* Indeed it cannot be otherwise; because the proud person quits his reliance on God to rest in himself; which is to exchange a rock for a reed.

Alas! What are we, poor empty nothings! *Gen. xxxii. 10.* Yea, what is worse, we are condemned perishing sin-

* The Director, when abroad, or indisposed, is to say what sermon shall be read, and whom.

ners ! we perhaps have understanding now ; but God can soon turn it into madness, *Dan.* iv. 42. We may have some attainments in grace, but spiritual pride will win all, and soon reduce us to a very profligate and wretched estate, *Isa.* lxvi. 2. such as we have seen others fall into, who have begun in the spirit, and ended in the flesh ! What have we, that we have not received ? *1 Cor.* iv. 7. And even that, he who gave it may as soon take away.

Ye, who are in young years, and younger in grace, (*1 Tim.* iii. 6.) are in danger of self conceit, and of being puffed up ; which is a quicksand, in which thousands have been swallowed up, and perished. It is not vain, that the Apostle requires " That young men be exhorted to be sober minded ;" *Tit.* ii. 6. *Prov.* xvi. 13. which he elsewhere explains, when he says ; " Let no man think of himself more highly than he ought to think ; but to think soberly." *Rom.* xii. 3. *Isa.* xiv. 12, 13.

By pride the angels fell from heaven ; (*1 Tim.* iii. 6) and if ever we climb up to those blessed seats, from which they are fallen, it must be by the gracious steps of humility and lowliness of mind. (*Luke* xviii. 14) " Wherefore let him, that thinketh he standeth, take heed lest he fall." — (*1 Cor.* x. 12.) " Let us walk humbly with our God," and ever have lowly thoughts of our vile selves, (*Rom.* xi. 10,) of our poor attainments, and of our defective performances : and with St. Paul (who was nothing behind the very chiefest Apostles) let us always say, I am nothing. — (*2 Cor.* xii. 11.)

Let us therefore now sing to the praise and glory of God, to whom alone praise is due.

A Psalm being sung, the Director shall say,

" It is very meet, and right," &c.

All shall join.

“ Therefore with angels and archangels, &c.

The Director alone.

“ May the grace of our Lord Jesus Christ,” &c

Amen.

CONSIDERATIONS

LAID BEFORE THE MEMBERS OF THE
SOCIETY ;

*Being the substance of the first charge, or exhortation, spoke
at its opening by the Director.*



BRETHREN,

YOU expect, that I lay before you the design of this society, and give you some cautions concerning it. The design is threefold, 1. To glorify God. 2. To be quickened and confirmed ourselves. 3. To render us more useful among our neighbours.

I.

As a society, we shall be better able to glorify God ; for hereby we bear a more evident testimony to the cause of Christ, and make a more avowed confession of him, and his words in these evil days, than we could do when separate.

Every one of you desires, that the kingdom of Jesus Christ were more established, and more honorable in the world that it is ; and you join your hand with others to promote so desirable an end.

Take these cautions for this purpose :

1. Look upon yourself as one associated with others in vindication of your master's honor,

2. Never be ashamed of him, or [his doctrine, or of this society.

3. Demean yourself to every one as his disciple, by walking in humility, meekness, heavenly mindedness, charity after Christ's example.

4. Keep yourself heedfully from all things, which may disgrace your master, and this society; such as pride in a conceit of your knowledge or attainments, or that you are a member of this society;—valuing yourself upon any distinction in station or wealth;—sinking into a worldly frame;—or declining into sloth and idleness;—practising the least dishonesty, or conniving at the dishonesty of others;—making compliances to avoid shame, or promote worldly interest;—falling into lukewarmness, and forgetting your first love;—slighting public or private.

5. Often (especially before, and after great trials) reflect, that you belong to religious society for promoting the glory of Christ.

II.

The second design of this society is to be quickened, and confirmed ourselves: for hereby we shall be better able to maintain the war against our enemies, (especially the world) and to grow in grace; seeing by this association we have the holy spirit to bless our exercises;—shall have the benefit of mutual advice and reproof;—shall be more hardy to oppose the temptations besetting us in this wicked world;—shall walk under a peculiar restraint, as being members of a religious society;—and shall be assisted by the prayers as of one another, so of all good men in the whole christian church. To this end:

1. Watch over one another in love.

2. Be willing to hear of your faults, and of the fears and suspicions of these your friends concerning you.

3. Be watchful against any disgust to one another; and if any arises in you without delay tell the party; and if that avail not, tell the Director.

4. Desire the prayers one of another, and pray for one another.

5. Be sure you rest not on your being a member of this society;—seeking continually to cast off all self-dependence.

6. Watch the least decay of love to Christ, or zeal for his honor, and the good of souls.

7. Confirm continually upon your heart the obligations you lie under as a member of a religious society.

III.

The third design of this society is to render us more useful among our neighbours.—Hereby we are more observable—people will not be so easily quiet in their sins.—Good examples carry a brighter and more convincing light confounding the works of darkness. To this end.

1. Be careful to set a christian example before the world.

2. Think not to gain any by making compliances.

3. Discountenance all such things as you see prejudicial to others, such as taverns, ale-houses, gaming, and many sports, which are destructive to souls.

4. Shew all love to men's souls and bodies.

5. Avoid all disputing, which proceed from pride, and nurse contention and variance.

6. Don't be angry with those, who blame this society, but meekly and gently bear with them.

7. Don't in your heart despise others, because they are not members of this society;

8. Nor shew any vaunting of yourself, because you are. Neither speak of yourself as a member, unless with a view of doing others good.

MOTIVES.

1. Real disciples do more than nominal professors.

2. The holy spirit will strengthen, and comfort you.
3. You will have the blessing of a quiet conscience.
4. You are engaged in the most honorable service.
5. You will promote the interest of your master.
6. He will acknowledge your labours in the day of his appearing.

Amen. So be it.

N. B. Whereas too many people are apt to misrepresent every religious society as a methodistical meeting ; it was judged necessary to insert the following extract from the celebrated Mr. Dodd's late sermon. " The cry of methodism is frequently raised by such, as are totally ignorant of the nature and end of accusation ; and many are stigmatized with the name, who are perfectly innocent of the thing. To bring a reproach upon christianity itself through the pretended offence of Methodism, might be a triumph to the Deist, and Papist equally pleasing.—And if so, can we be too accurate in our distinctions, or too cautious in our imputations ? remembering, that while we confound christianity and Methodism we are doing discredit to christianity, in the same proportion as we are giving weight and dignity to Methodism." —See Mr. Dodd's excellent sermon entitled *Unity recommended*, preached before the religious in and about London, at their annual meeting in the parish church of St. Mary-le-bow on Easter Monday 1759 ; to which is added, an appendix giving an account of the original design, general rules, and present state of the religious societies.

LETTER LIII.

My dear Friend,

Weston-Favell, Monday Morn.

I AM much obliged to you for your generous donation of thirty shillings to purchase five hundred of *An Earnest Invitation to the friends of the established Church, &c.**—I have put the money into the hands of one, who loves our Lord Jesus in sincerity; and who will take care that the pamphlet is properly dispersed according to our desires—'Tis an excellent design:—I duly beg of God to bless it; for what he vouchsafes to bless, will be blest indeed.

Inclosed I send you a form of prayer founded on the plan laid down in the *Earnest Invitation &c.*—It was transmitted to me last night by a very pious clergyman, who, I believe, was himself the author of it. You may get one of your sons to transcribe it, if you have not leisure enough to do it yourself; and permit such serious persons to take copies, as you think will make a proper use of it.

* An earnest invitation to the friends of the established church, to join with ~~levers~~ their brethren, clergy and laity in setting apart one hour in the Sunday of every week for prayer and supplication, especially during the present troublesome times.

I wish you that promise for your counsellor, which we read this morning at breakfast in *Isaiah* (chapter lviii. 11.) "The Lord shall guide thee continually."

I am, Dear Sir,

Your very affectionate

and truly sincere Friend,

JAMES HERVEY.

A solemn act of Confession, and Intercession suited to the plan of those London Clergy, and other friends to the established Church, as specified in The Earnest Invitation, &c. requesting all the well-disposed christians (Laity as well as Clergy,) throughout this nation to join with them in a solemn act of humiliation for one hour every Sunday Evening, viz. from eight of the clock till nine, on account of their own sins, and the sins of this nation; especially during these calamitous times; viz. in 1757.

1. O Blessed Lord, let the words of my mouth, and the meditation of my heart, be at this time acceptable in thy sight as the incense, and let this now lifting up of my hands be a sweet smelling sacrifice!—Lord hear my prayer, and let my cry come unto thee.

Most great and glorious God! just and terrible in thy judgments to all obstinate and rebellious sinners, but of infinite mercy to such as with true sorrow and hearty repentance turn unto thee; look down, I beseech thee, with

mercy and compassion upon me, now presenting myself before thee; owning that I am not worthy so much as to lift up my eyes to the throne of thy glorious majesty! O Lord, my sins are so many and so great, that it is owing to thy mercy alone, that I have not been long since consumed, but yet have another opportunity of humbling myself before thee, and begging mercy for my own soul, who have so grievously sinned against thee: I confess, O Lord, that thou knowest already, but I confess it to manifest thy justice, and to glorify thy mercy, which has spared me so long. I confess and acknowledge, O Lord, that I brought a depraved and sinful nature into the world with me, from whence all my actual sins have flowed, and proceeded as impure streams from a polluted fountain: blessed God, I beseech thee, for thy dear Son Jesus Christ's sake, to humble me, and that greatly for this my original corruption! Lord let me see it in the strongest light, and never give me rest and peace, till from my soul I cry out for, and rely upon the unsinning obedience of my dear Redeemer Jesus Christ, and the assistance of the spirit for deliverance from it; and grant, that this precious balm may be my cure, and restore me again to the image of my God!

O Lord I have sinned against thee by wilful and actual sins, I have left undone those things which I ought to have done, and have done those things which I ought not to have done! particularly—by such—and such—a sin.



As 'tis taken for granted, that every one, who uses this prayer, has first of all strictly examined himself, and wrote down all the notorious sins, both of commission and omission, of which he could recollect, that he had been guilty during the whole course of his life, it would be here proper for him to read over that catalogue of his offences very deliberately, that he may be deeply numbed, and truly penitent:

BLESSED God, I can give but a wretched account of myself. I cannot remember the ten thousandth part of my offences. Lord save, or I perish; my crimes are intolerable and shameful; and my omissions as well as my commissions are innumerable: Oh! what shall I say unto thee, or what shall I do!—Oh! thou preserver of men! I am so vile, that I cannot express it; so sinful, that I am hateful to myself, and much more abominable must I needs be in thy sight!

Oh! I have sinned, I have sinned! my sins are grown shameful and aggravated to an azement! Lord! I can say no more, I am ashamed, I am confounded in thy presence!

But yet, O God, thou art the healer of our breaches, and the lifter up of our head; and I must not, I dare not despair. Thou hast opened a fountain for sin and for uncleanness; and therefore I am sure, thou delightest not in the death of a sinner! and though my sins are great and numberless, as the sand which is upon the sea-shore; yet they are infinitely less than thy mercies, which thou hast revealed to all penitent and returning sinners in Jesus Christ!

For his sake therefore be pleased to look down into the dust and lift up a poor helpless sinner from the dunghill! for Christ's sake let me not perish in my folly, nor be consumed in thy heavy displeasure! for Christ's sake give me time, and space to repent, and give me also power to do it by the assistance of thy blessed spirit!

Support me with an holy hope; confirm me with an operative and lively faith; and kindle a bright and burning charity in my soul; give me patience in suffering, and severity in judging, and in condemning my sins! that judging myself, I may not be condemned of thee; that, mourning for my sins, I may rejoice in thy pardon; that destroying my sins, I may live in righteousness; that denying my own will, I may always endeavour to perform thine; and that by the assistance of thy blessed spirit, I may overcome all carnal, and spiritual wickedness. May I walk in thy light! may I delight in thy service! may I perfect my obedience; be wholly delivered as well from the power of sin, as pu-

nishment of it; and so be for ever preserved from thy wrath; and at last pass on from a certain expectation to an actual enjoyment of the glories of thy kingdom, through Jesus Christ my blessed Lord and Saviour. Amen.

2 And now, Lord, as I have been confessing my own sins, and humbling my soul before thee as a private and particular person. I think myself bound in humility and duty, after the example of thy servant Daniel, to look upon myself in a still farther sinful light, viz as an inhabitant of a profligate and rebellious nation; and so, like Daniel also, to confess the sins of my people! may I feel the concern of the Psalmist when he exclaimed, "Rivers of tears run down mine eyes, because men kept not thy law;" (Psal. cxix. 180.) and oh! that my supplications, and the supplications of all those, who, at this appointed hour, have agreed solemnly to seek thy face, and to confess their own sins, and the sins of the people of this land; oh that they may meet with the same gracious acceptance with thee, as Daniel did! oh that the commandment may come forth at the beginning of our supplication, "to make an end of our sins, and to make reconciliation for our iniquities, that thou mayest once more be our God, and we be thy people!"

Let thy merciful ears, O God, therefore be open unto our prayers, and spare all those, who confess their sins unto thee! that they, whose consciences by sin are accused, by thy merciful pardon may be absolved, through Jesus Christ our Lord!

O Lord, the great and faithful God, keeping covenant and mercy with them, and love him, and keep his commandments, (*Leut. vii. 9.*) we have sinned, O Lord, we have committed iniquity, and have done wickedly, and have rebelled by departing from thy precepts and from thy judgments, neither have we hearkened unto thy servants the prophets, nor to thy Son Jesus Christ, nor to his apostles, who in thy holy word have spoken unto our fathers, and the people of the land!

O Lord, rightousness belongeth unto thee, but unto us confusion of face as at this day, to our kings, to our princes,

to our fathers, and to ourselves; because of the trespasses which we have trespassed against thee; yea, we have all as one man transgressed against thee, by departing from thee, and not obeying thy voice! therefore the curse is poured out upon us, and thou hast confirmed the word, which thou hast spoke against us! thou hast brought upon us many and sore evils, yet made we not our prayer before thee, that we might turn from our iniquity, and understand thy truth.

But, blessed Lord, to thee belong mercies and forgivenesses, though we have rebelled against thee: O Lord, we confess our wickedness and are sorry for our sins; we beseech thee therefore according to all thy righteousness and thy gracious promises, and for the sake of thy dear Son Jesus Christ, let thine anger and thy fury be turned away from us! bow down thine ear, O Lord, and hear; open thine eyes, O Lord, and see, and behold our miseries and our desolation! for we do not present our supplications before thee, trusting in our own righteousness, but in thy manifold and great mercies. and in the truth, which thou hast shewed of old time to us thy servants, but thou art the same, whose property is always to have mercy; have mercy upon us, therefore have mercy upon us, most merciful father, for thy dear Son our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve thee in newness of life to the honor and glory of thy name! and let the consideration of our sinfulness and unworthiness, and of thy manifold warnings to us, and long sufferings towards us, increase in us true repentance, that iniquity may not be our destruction! and increase in us also more and more a living faith and love, fruitful in all holy obedience, that thou mayest still continue thy favour, together with the light of thy gospel to us, and our posterity! and this we beg for thy dear Son Jesus Christ's sake, our only Mediator and advocate.

3. And now I have here confessed to thee, my own sins, and the sins of the people, I desire farther to offer up my prayers in behalf of all mankind, that both Jew and Gentile may believe in, and glorify thee, the only true God, and

Jesus Christ, whom thou hast sent ! protect and prosper thy holy Catholick Church, preserve it pure in doctrine and worship, root out of it whatever is a scandal to thy most holy religion ; unite its professors and enlarge its borders ; especially bless that part of it in these nations, to which I belong : and as in thine infinite mercy, thou hast been pleased to vouchsafe us abundant illumination of the gospel, be pleased to grant, that by our sins, we may not extinguish the light of it.

Inflame the ministers and stewards of thy mysteries with a lively and burning zeal for the conversion of souls. Impress it deeply upon them ; that, " cursed is he, who doth " the work of the Lord deceitfully ;"--and be pleased, O Lord, to assist them with thy blessed spirit, and to direct them to the use of such means as may be effectual to bring about, and accomplish that desirable and happy end.

Be pleased likewise to bless all those our dissenting brethren of what denomination soever they be, who love the Lord Jesus Christ in sincerity ! Reconcile our hearts to them and theirs to us ! Grant, that there may be an end of those animosities, and bitter disputes, which have so long and so sadly disturbed the peace, and hindered the union of protestants ! and grant also that there may be only this one holy contention between us, whether the ministers out of the established church, or they, who are in it, shall labour most for the glory of our common master, and for the salvation of those souls committed to their care, and for whom he shed his blood.

Bless likewise our Sovereign Lord King George, and all his royal family ! Make them pure and holy in their lives ! raise up an active and vigorous spirit in their hearts, for the punishment and rooting out of wickedness and vice, and for the encouragement and maintenance of true religion among us.

And be pleased, O Lord, to give the spirit of wisdom to all his counsellors, to the magistrates of all ranks through the nation, that they may be enabled faithfully to discharge that great trust, which is reposed in them, to thy honor, and to the benefit and advantage of his Majesty and the nation.

Be pleased likewise to go forth with our fleets and armies ! bless all their endeavours against our enemies, and give them success in the day of battle.

Have mercy upon all the afflicted members of thy church whether in mind, body, or estate. Pity their condition. O Lord pity it, and lay no more upon them than they are able to bear, but give them deliverance in thy good appointed time, if it be thy blessed will. Have compass on upon all who are in error, but sincerely seek the truth ; on all who are engaged in sinful courses, and led captive by their lusts that they may have grace and strength to break their bonds, and on all those who never pray for themselves : Open their eyes, O Lord, and melt their stony hearts ; awaken them, though it be even with a thunder, to a sensible feeling of their sad condition, and for thy mercy's sake suffer them no longer to sit in darkness and in the shadow of death : May they see, before it be too late, the danger and madness of thus living without God in the world.

4. Finally, O Lord, I desire to return thee my unfeigned praises, and thanksgivings, for the manifold expressions of thy goodness and loving kindness to me, and to all mankind ! I bless thee for my creation, preservation, and all the helps and advantages, which thou hast vouchsafed me for the obtaining a better ; but above all for thy astonishing love to mankind in Jesus Christ, for all that he hath done and suffered for us, and continues still to do for us by his powerful intercession at thy right hand ! humbly beseeching thee, that I thy servant, together with all those who have lived and died in the faith of his holy name, may follow the example of his heavenly life, that finally with them I may be made a partaker of the merits of his obedience and death, in a joyful resurrection to everlasting life !

All these confessions, prayers, supplications, intercessions, and thanksgivings, I humbly put up to the throne of grace, in the name and words of our Lord and Saviour Jesus Christ ; who in compassion to our infirmities hath taught us thus to pray. Our father, &c.

The grace of our Lord Jesus Christ, &c.

N. B. The above prayer may be enlarged and improved as time and occasion shall offer ; and it may not be improper to remind every christian, that the first time he makes use of it, he ought to set apart at least half an hour for self-examination, and writing down the sins of which he finds himself guilty.—The following Sundays he will consider what he has written, and thereby form a judgment what is his progress in, or deviation from, the path, which leads to heaven.—After having spent some Sunday evenings in this devout exercise, he should be upon his guard lest he be tempted to leave it off.—Oh may he never be tired of such a good work : the more he prays, the more he will have strength to persevere. 'Tis humbly hoped that all, who reads this, will immediately purchase the Earnest Invitation, &c. the price of which, as has before been observed, is no more than a penny ;—and then, after having weighed it with the attention that a matter of this importance deserves, they will (to use the author's own words) “ judge whether “ it be not a seasonable, and a safe measure, which we “ would persuade you to take ; and you will take it if you “ are indeed a friend to our present happy establishment in “ church, and state —Your love for them will put you “ upon doing every thing, that lays in your power to serve “ them ; and here you have a fair opportunity, of which if “ you make use, it cannot but do you service, and may be “ a blessing to them.—Pray for them at the appointed “ hour : (namely from eight to nine every Sunday evening.)—Determine through God's assistance, that nothing “ shall hinder you from joining us.—Break through all engagements, all hinderances to meet at the throne of “ grace, the Lord's people.—[Consider that God knoweth “ his secret ones, and will reward them openly.]—And “ moreover for your encouragement remember, that he, “ who sitteth upon the throne, is the GOD WHO HEARETH “ PRAYER, and who has invited you (*Psalm* l. 13.) to call “ upon him in the day of trouble ; so will I hear thee, “ says he, and thou shalt praise me.”—What a comfort-

" His promise is here to animate every one to make part of
 " this praying congregation !"

LETTER LXIII.

Tuesday Morning.

Dear Sir,

I should think my friendship very weak, and quite unnecessary, if I could be offended with the freedom, for which you apologize. Those who were anciently united in the bonds of christian friendship, had this generous sentiment for their motto, — *Amicorum * omnia communia*, *præter Uxores*.

I rejoice with you in the hopeful young gentleman's recovery ; a pledge, I trust, of his eminent proficiency, and extensive usefulness, in the gospel cause.

I acquiesce entirely in Dr. C * * 's reasons ; perhaps, if there was much of the pure evangelical peculiarity in the recommended verses, it might be a forbidding circumstance to some readers.

Mr. * * * is very obliging ; his cautions are very friendly. I will not speak so plainly to Mr. W. as to him. I wish, if it be God's gracious will, that your little treatise

* Friends have every thing in common except their wives.

may be, like Dr. Doddridge's works, acceptable to every reader. You see by the expressions I have taken the liberty to underline, that Mr. * * * sees the great truths of christianity inverted, just as we see objects in a concave speculum. The good works, according to his scheme, are the recommending cause, and the blessed Redeemer is only, like the master of the ceremonies, merely to introduce them with a good grace. No, we have not so learned Christ: he is our righteousness, as well as our sanctification. We are accepted in the beloved: "in him shall all the seed of Israel be justified, and in him shall they glory."—This is the epidemical mistake; but I hope God will send out his light and his truth, and rectify our misapprehensions.—I dare say, that amiable and accomplished gentleman, that exemplary and shining christian, that very zealous and successful preacher, Mr. T——n will be highly pleased to receive the present of your little treatise: his good heart will exult to see your open acknowledgement of the Saviour, whom he so dearly loves.—I hope to see you, or hear from you, before you take your journey; and am, with increasing esteem and affection,

Dear Sir,

Your very affectionate

and truly sincere Friend,

JAMES HERVEY.

LETTER LXIV.]

Dear Sister,

I HOPE this will find my father better : I heartily wish and daily pray, that the God of everlasting compassions may comfort him under his sorrows ;—may sanctify his affliction, and restore him to his health ; that he may recover more spiritual strength before he goes hence, and is no more seen.

I sent my brother some books ; and humbly beseech the giver of every good gift to accompany them with his heavenly blessing ; for what he blesses is blest indeed.

I could be truly glad to hear your complaints are removed ;—but if they continue, don't be discouraged.—“ Whom the Lord loveth, he chastiseth.” God had but one son without sin, but none without sufferings. Oh ; that his infinite goodness may sanctify your tribulations, that they may be the means of weaning you from the world, and bringing you to Jesus Christ ! you will then one day say with the Psalmist, it is good for me, that I have been afflicted.

I am, &c.

JAMES HERVEY.

LETTER LXV.

Friday Evening.

My dear Friend,

AS to the matter of defending *mē*, I think “Non est tanti.” I am ten thousand times more for your conversing like a christian on every occasion: take all proper opportunities of glorifying your divine master, and be spreading abroad the savour of his blessed name; it would bring dignity to your character I am persuaded, and would command reverence even from gainsayers, if you was sometimes to make a frank declaration on this head, and act accordingly. Don’t scruple to bid your patients seek to God for a blessing; when they are recovered, remind them of their obligations to the almighty physician; and that they are restored to health, not for the poor purposes of eating and drinking a little more, but to acquaint themselves with Christ Jesus; to prepare for eternity; and to make their salvation sure. This would be truly graceful; might do much good; and should any one find fault with this practice, he must not pretend to the piety of a christian: he has not the religion of an Heathen: such an one should remember the conduct, and consider the sentiments of your brother Japys.

*Non hæc humanis Opibus, non Arte magistrâ
Proveniunt; neque Te, Ænea, mea Dextera servat:
Major agit Deus, atque Opera ad majora remittit.*

Vio. Æn. Lib. xii,

No mortal work is THIS; no cure of mine;
Nor art’s effect, but done by hands divine;
’Tis God Æneas to the battle sends;
’Tis God preserves his life, for greater ends.

Thanks for your advice about what I recommended to your consideration, and about my own health; God has been better to me, than my apprehensive heart expected. Oh that so long as I have breath, it may be employed to his honor, who forgiveth all our sins, and heal th all our infirmities; and when he heals them not, will make them a blessing.

Do, my dear friend, persist in a prudent way, to bear your testimony for a master, who has bought you with his very life, and intends to make you partaker of his ever-lasting kingdom. If this does you or your's any real harm, reproach me with it, when we shall both stand in the presence of the whole world, and before the tribunal of our judge.

I am Dear Sir,

Yours most affectionately,

JAMES HERVEY.

P. S. You tell me that " your business has lain so wide, " and you have been so much hurried this sickly time, that " you have scarcely had a quarter of an hour to yourself " for these last three weeks."—Oh! my dear friend! how much soever you may be hurried by the distance and the multiplicity of your avocations, don't forget to pray for that wisdom, which is profitable (or useful) to * direct us, even in the smallest matters, much more in all great and weighty affairs.—You, who move in so conspicuous a sphere, so large a field of action, must have very particular occasion, very pressing necessity for divine direction; and therefore that important ejaculation, DIRECT ME, O LORD, should

ever be uppermost in your thoughts.—“Take ye heed, watch and pray,” this is the kind admonition of the blessed Jesus, who well knows the human frame, and sees how very liable we are to be drawn aside by a variety of temptations with which we are daily surrounded.

LETTER LXVI.

Dear Sir,

AS the interval between the hour of our dissolution, and the day of resurrection, will, in all probability, be very considerable, much longer than the time of our continuance on earth, it is a very reasonable and important inquiry, to examine into the circumstances of this state.—The scripture, our infallible director, which is (so copious upon all the grand articles of religion, and) silent upon nothing that relates to the true happiness of mankind, has not left us without information in this particular. Whereas all other writers grope in the dark, for not one of them has been able to draw back the curtain, or give us (any) the least insight into the invisible world, it is to them, and in all their systems, an absolute *Terra incognita*; a few of the scriptural discoveries may be seen, in the answer to the following queries.

1st. When the souls, the souls of the righteous, depart from the body; by whom are they received?—By holy angels. The angels were ministering spirits to them, in the days of their flesh, and will be their guard and their convoy, when they relinquish the earthly tabernacle. When Lazarus died, he was carried by angels.—What a comfortable privilege is this! not to be left solitary and desolate, like a shipwrecked mariner on some unknown coast; but to be under the guidance and protection of these benevolent beings!

2dly, In what place are they lodged?—This is described, not from our ideas of locality, or any properties of space, but from the society and the enjoyments. It is not very material, whether they are above or below, in the heaven of heavens (which, I think, is most probable) or in some separate mansion. A disembodied spirit, if under the wrath of God, must every where be extremely miserable; if surrounded with his favour, will every where be exceedingly happy. To such a spirit, that has no longer any connection with sensible things, God's smile must be heaven, God's frown must be hell.—Where-ever this region lies, we are sure it lies under the beams of the sun of righteousness; Christ is there, and where he is present, happiness cannot be absent. Thou shalt be with me, is his promise to the penitent thief.—Abraham as there, the friend of God, and father of the faithful. Lazarus, we are told, was carried into Abraham's bosom; and where he resides; were all the children of God, and heirs of glory dwell, there must be pleasures:—such pleasures, that the place is called Paradise; thou shalt be with me in Paradise: the delightful garden of Eden, which the Lord himself planted, and which innocent man inhabited, was incomparably the finest, noblest spot in this sublunary world; and this is used to give us some faint representation of these blessed abodes, where the souls and spirits of the righteous remain till the shout of the archangel and the trump of God summon them.

3dly, How soon are they lodged in this desirable situation?—Without delay. I find no mention of any intermediate purgation, or of any period for inactivity and forgetfulness. To-day shalt thou be with me, is our Lord's expression; and it is observable, that the Jewish day was very near closing, when our Saviour gave up the ghost; nearer still when that converted malefactor expired.—I have a desire to be dissolved, says St. Paul, and to be with Christ: He speaks of his release from clay, and his introduction into the Redeemer's presence, as instantaneous. No sooner does the former commence, but the latter takes place. What an encouragement is this to fight the good fight of faith, and finish our course with alacrity and dili-

gence ! since we are not to wait in wishful but disappointed expectation : no, the very moment our warfare is accomplished, our reward begins.—Which reminds me of another inquiry:

4thly, What is the condition of holy souls, in this separate state ?

1st, They rest from their labours ; from all the disorders that afflicted their bodies, from all the temptation, that disquieted their souls. They are no longer ridiculed and persecuted by ungodly men. They have no more conflict with the powers of darkness and their own corruptions ; sin and sorrow cease eternally. They are freed, entirely freed, from every evil.

2dly, they enter into peace. They have then peace with God, peace in their own thoughts, peace with fellow saints, which passeth all understanding — Peace implies a positive happiness.—Peace in the scriptural language, denotes all manner of blessings, and such is its import in the preceding passage. In this large extent will it be made good to the righteous. When they relinquish the earthly tabernacle, the scales of ignorance fall from their undertakings ; their will is wonderfully conformed to Christ's ; every weight drops off from their affections ; and their holiness is exceedingly confirmed : they are honored with nearer approaches to God, they are favoured with clearer manifestations of his glory ; they feel richer emanations of his love ; and are more and more transformed into his image : every doubt vanishes, and they rejoice in the prospect, the assured and refreshing prospect of receiving all the fulness of their everlasting felicity. I said fulness, for though the felicity of the soul upon its dismissal from mortality is great, is high, is to us inconceivable : yet it will not be compleat till the body is reunited to it, re-animated by it.—Then that will not only be rescued from corruption, but made like unto Christ's glorious body ; will be dignified with divine approbation ; and that before the largest assembly of men and angels, they will receive a crown of righteousness, they will sit on thrones

and judge the apostate angels ; they will then possess the kingdom prepared for them from the foundation of the world.

What is said of the righteous may lead us to some proper conceptions with regard to the wicked and their state. — The one is the reverse of the other ; as they were quiet dissimilar in their life, in their death they are equally different. If the righteous are committed to the care of benevolent angels, the wicked it is very probable are abandoned to the insults and rage of malevolent spirits. If the righteous are admitted into mansions of bliss, the wicked are consigned over to the places of horror and torment, where is all the misery, which is expressed by weeping and wailing ; all that self-condemnation and anguish, which is expressed by gnashing of teeth. If the righteous enjoy the calm of uninterrupted tranquility, and the light of perpetual sunshine, the wicked are reserved in chains of darkness unto the judgment of the great day ; wearied by their own ungovernable passions, stung by eager but unsatisfied desires, haunted by a stern upbraiding conscience.—In a word, while the righteous are looking for that blessed hope, and the glorious appearing of the great God, and their Saviour Jesus Christ, they are trembling under the dismal apprehensions of that dreadful day, when Jesus Christ shall be revealed in flaming fire.

I add only a remark on that text of St. John, to which we are so much obliged in this inquiry, “blessed are the “dead which die in the Lord,” &c.—The Lord must certainly signify, the Lord Jesus Christ.—To die in him, must, I think, imply dying in his faith, so as to be one with him ; interested in his mercy, renewed by his spirit, and conformed in some prevailing degree to his image. May this be the state of our souls, while we live here, and when we depart hence. Then that will be fulfilled to our unspeakable and eternal comfort, which is spoken by another apostle, “To me to live is Christ, and to die is gain.”

Yours most affectionately,

JAMES HERVEY.

LETTER LXVII.

Dear Sir,

YOUR observations are perfectly just, and Dr. Doddridge's remarks are admirably judicious; his alterations are indeed excellent and charming. Oh! may they be equally expressive on me, as I transcribe them, and on all who may hereafter read them! many most solid and valuable corrections has the doctor already made in my little piece; but, in my opinion, those are beyond them all; I cannot but wish he had leisure, to have went through the whole which is improving strokes; but, as the business of his academy, and ministry, is so various, and so important, I cannot prevail with myself to make such a request: I will try, and do the best I can, to proceed on the plan, which he has formed, and to follow (*magno licet intervallo*) the example he has set. Be so good as to make my most grateful acknowledgments: let your tongue speak, for really my pen cannot write, how greatly I am obliged to him. I will venture to turn, what was used formerly as an imprecation, into a wish and a blessing on this occasion, "may God do so to him, and more also!"

—Oh that our writings may be accompanied with the blessed spirit; and that the spirit of our writings may be operative on our hearts, and apparent in our conversation!

Your most affectionate Friend, &c.

JAMES HERVEY.



THE
WORKS

OF

JAMES HERVEY, A. M.

LATE RECTOR OF WESTON-PAVELL,

In Northamptonshire.

Vol. 7.

CONTAINING

Letters of the Reverend Mr. Hervey.

TO WHICH IS PREFIXED,

AN ACCOUNT OF HIS LIFE AND DEATH.

*You see the man ; you see he's hold on heav'n ;
The death bed's a detector of the heart.
Here real and apparent are the same,
Heav'n owns her friends, and points them out to men.*

YOUNG, Night. II.

Printed Office :

PRINTED AND SOLD BY J. PLUMBE, ROTHERHAM

1804,

LETTER LXVIII.

Weston-Favell, Saturday Morning.

My dear Friend,

I Thought of you in a particular manner on Thursday, being the sad anniversary on which your late excellent Lady resigned this life; and at the same time I thought on those tender lines,

*Jamque Dies, ni fallor adest ; quem semper accabum,
Semper honoratum, sic Dii voluistis, habebo *.*

Virg. Æn. Lib. V.

I cannot but take notice of the wisdom and piety of my favourite poet, he teaches his hero to resolve all afflictive and dark dispensations, into the gracious will of God, and to derive his consolation from this belief. *Sic Dii voluistis* is a sort of imitation of the good old priest Eli, "It is the Lord : Let him do what seemeth him good." It is not much unlike the exemplary acknowledgment of the Patriarch Job, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!"

I am thankful for your present of *Vanierni Prædium rusticum*. It is a very beautiful piece : *Uni Virgilio secundus* the most elegant and correct Latin composition, that I ever met with among the moderns.

I have no fault to find, and no attention to offer, with regard to the little tract, which you submit to my correction.

* The English of which is—'Now the day of sorrow is at hand, which (such has been the will of heaven) I shall always account a day of sorrow, always a day to be honored.'

on — But what shall I say, to my dear friend himself? Oh! what opportunities of doing good, substantial and immortal good, do you lose, do you squander away! Opportunities, that are flying from you upon the swiftest wings of time; and when once gone, are never to be recovered.—I don't so much as think of your neglecting business; but do let the world see, that business may be managed, great business managed, and yet Christ, and eternal ages not forgot. Let men see, that the comforts of christianity, the privileges of the gospel, are so truly delightful, as to be the most effectual sovereign refreshment, under the fatigues of a burthensome employ. Thus doing, you would be a credit and high recommendation to religion; and blessed would you be, if your master, when he cometh, should find you so doing.— You will excuse my freedom; and in return, I will not cease to pray, “that the love of Christ may constrain you.” 2 Cor. v. 14.

I am,

Dear Sir,

Your very affectionate

and truly sincere Friend,

JAMES HERVEY;

LETTER LXIX.

Tuesday Morning.

My very dear Friend,

WELL might Dr Poddridge say, “that in Saurin’s sermons, the excellencies of Demosthenes and

"*Cicero* were united."—Never did I meet with any thing equal to the passages which the Doctor was so obliging as to translate, purposely to give me some ideas of this celebrated writer.—He seems to have understood the gospel well, and all the powers of oratory were combined in him.—I dare say he preached from his heart, and the grace of God accompanied his words.—If I have been so much affected merely by this desultory translation, how much more should I be transported, was I (like you) sufficiently skilled in the *French* language to read the original itself. *Saurin* it seems was a protestant, and I am told that in *Holland*, where he exercised his ministry, the streets were so crowded for several hours before the service began, that 'twas very difficult to gain admission.—Is it not astonishing that the sermons of so popular a preacher, and so eminent a writer, should not as yet have been put into an *English* dress?—But this I presume is owing to the difficulty of doing justice to an author of his extraordinary genius.—I am well aware that few are equal to such an undertaking, but if there was a spirited translation of these animating sermons, published in weekly numbers, they would be well received, and might, through the divine blessing, be the means of doing much good to the community.

I have been enabled, blessed for ever be God! to perform my office, and preach to a crowded congregation—"Jesus said the third time, *Simon*, son of *Judas*, lovest thou me?" was my text. Oh that it may be the power of God to the salvation of the hearers!—I hope, my disorder in my head, and pain in my teeth, are not increased, though I felt the cold air breath upon my face; for the church was so thronged, that it was not practicable to shut the door. Oh! for faith in the almighty guardian, the almighty physician!

This, I presume, will find you safely returned from *London* to your own habitation; but though come back to your resting place, yet more and more sensible that we are but strangers and pilgrims on the earth.

I hope ere long to see you at *Weston*; for I can assure

you, my dear Sir, that amongst the many, many friends, who dearly love you, no one can have a more affectionate regard for you than

Your very affectionate

and truly sincere Friend,

JAMES HERVEY;

LETTER LXX.

Saturday Morning.

My very dear Friend,

I HAVE no heart to take any medicines. All but Christ is to me unprofitable; blessed be God for pardon and salvation through his blood: let me prescribe this cordial for my dear friend.

May your health be renewed as the eagle's, though mine has long been fading as a leaf! and may we both from our hearts adore the dispensations of our God and Saviour, which, though to *us* *ward* very different, are in all respects very good.

We were drinking tea yesterday; and I heard one of the company say, to whom you had given Bishop *Wilson on the Sacrament*—This is Dr. S * * 's gift. Oh! that God may give him, to eat the flesh, and drink the blood of Christ! and to live by faith on the unsearchable riches of a Redeemer!—then we shall ere long, eat bread and drink new wine together, in the kingdom of our father.

I have not yet wrote to *Biddford*; but the affair you des red me to inquire about, shall not be forgot when I next write thither.—Can you excuse my dilatory proceeding? Business, to my languid spirits, is like the sons of *Anak* to the *Israelitish* spies, so forbidding and so formidable.

The reasons you urged, I have considered; I really know not how to act—May the unerring God vouchsafe to guide a poor sinner.—Now, where is my *faith* in that divine promise, “In all thy ways acknowledge *him*, and *he* will direct thy paths?” ’Tis scarcely so much as a grain of the smallest seed: blessed Jesus increase it in us both.

—Do you, as you formerly did, commit your way unto the Lord, and beseech him to bring it to pass? My dear friend, let us look more unto God; for we have a friend in the court of heaven; we have an advocate with the father, Jesus Christ the righteous,

I am,

Dear Sir,

Yours most affectionately,

JAMES HERVEY

LETTER LXXI.

Dear Sir,

YOUR very kind present is come to our hands, and has made its appearance.

All I can say is, may the Lord supply your every need (both bodily and spiritually) according to his riches in glory by Christ Jesus.

I am sorry, my brother wrote so warm a letter to Mr. A—v about his attempt to purchase the closes at *Weston*, which lie so commodious for us—The *world's* maxim is, “Catch as catch can.” But our Saviour’s direction is, “be anxious for nothing.”—Never fear, but we shall make a shift without these closes to pass through the wilderness, and arrive at the heavenly *Canaan*. Were not your thoughts upon that eternal home, when you attended Mr. L * * *’s corpse to the tomb? One of the texts, to which I directed my people on Sunday was * 2 Cor. v 1. and which, I hope the omnipresent God is now impressing on their consciences, and mixing with faith.

The elegant *Paturculus* I here return; and the evangelical *Marshall* I recommend to your repeated perusal. I wish you studied him more, for then you would like him better than you seem to do at present: you own there are many excellent directions in him; and those parts, which you now think obscure, would not appear so on a more intimate acquaintance with the author.

I am glad to hear such a character of Mr. * *. I hope you will be an instrument in our Lord’s hand, of improving his valuable dispositions, of ripening the man of honor, into the servant of Christ.—I think Dr. *Akenside* † has, if not spoiled his ode, much injured the dignity and beauty of his sentiments, by writing in *Spenser’s* measure, and sometimes in his drawing style.—“While he doth Riot’s Orgies happily share.”—For an ode, where we expect all the harmony of numbers, and the highest polish of language, this manner surely is improper.—I keep it a little longer, perhaps it may please better on the second reading.

—I wish you and your lady much joy at *Christmas*, or rather rejoice in Christ—He is come, he is come to judge the earth; to do that for enslaved and ruined mankind, which the heroic judges of old did for Israel—to deliver them from bondage, and establish them in peace. Is not

* We know that if our earthly habitation of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

† See Letter LIV.

this the sense of *Psal.* xcvi. 11, 12, 13.—Ah! what pity! that, while so many heroes are celebrated, Jesus the desire of nations, and the brightness of the father's glory, should be totally disregarded. Thou high and holy one, since *authors of genius* withhold the tribute of praise, glorify thy name by a worm, by impotence, by

Your obliged Friend,

JAMES HERVEY,

LETTER LXXII.

Weston, June 7, 1759.

Reverend and dear Sir.

DON'T you take it amiss, that I have answered your last kind letter no sooner! I have such a multiplicity of epistolary engagements, and such a poor pittance of strength, that I cannot be so punctual in my acknowledgments, as my friends may expect, and as I myself wish.

You desired to see Mr. *Boyse's* letter to me:—I here inclose it; and it should have been sent to you earlier, but I could not find it amidst the confused heap of my papers till yesterday—I am very sorry to hear he is so ill, as there is little probability of expecting any thing further from his masterly pen.—I really think his little poem, intitled *Daily*, (in which he is not unmindful of the great

Redeemer) is as useful and fine a piece of poetry as most in the *English* language.—I so much admire it, that I have insensibly as it were got it by heart. God grant that it may be influential on every reader.

I was reading the other day a curious book written by Mr. *Fleming*, and entitled, *The Fulfilling of the Scriptures complete*; in which I met with a valuable quotation from *Luther's* letter to *Melancthon*, who was then in much anguish on the apparent hazards of those times. "If this (says *Luther*) be the cause of God, and not of man, then all the burthen shall be cast on him. Why dost thou afflict and torment thyself, seeing God hath given his son for us? Why do we tremble or fear! will he forsake us in smaller things, who hath given us so great a gift?—Is Satan stronger than God?—Should we fear the world, which Christ has overcome? If the cause we contend for be not the truth, let us change; but if the cause be holy and just, why do we not credit the promise and faithfulness of God.—It is certain Satan can reach no farther than this present life, but Christ reigneth for ever, under whose protection the truth now is: he will not fail to be with us unto the end.—If he be not with us, I beseech you tell me where he shall be found?—If we be not of his church, do you think that the Bishop of *Rome* and our adversaries are of it? We are indeed sinners, but Christ is true, whose cause we have in hand; which he has hitherto maintained without our counsel, and so he will do unto the end."—Mr. *Fleming* then justly observes, that *Luther* rested on Christ, when all visible props broke under him.

What animating considerations are these under all the discouragements we may meet with in our ministerial labours?—How does the work of the Lord prosper in your hand? May you be in this respect as a fruitful bough by the wall; may your people sit under your shadow with great delight, and your fruit be sweet unto them!

I am, &c.

JAMES HERVEY.

*The following is a genuine copy of Mr. Boyse's * letter to Mr. Hervey.*

Reverend and dear Sir,

“ **F**OR your tender admonitions and excellent advice, I am truly indebted to you ; as they discover a generous and compassionate concern for my better part. I bless God I have reason to hope, that great work is not to do ; for of all the marks of infatuation, I know amongst men, there can be none equal to that of trusting to a *death bed* repentance.

“ I do not pretend to vindicate my own conduct—nor can I ever forget the very christian sense of my condition and misfortunes which (notwithstanding all my misbehaviour) you have so pathetically expressed — The follies of my youth have furnished a plentiful harvest of reflection for my latter years. As I have been now for a long time in a manner buried from the world, so it has been my endevour to spend that time in lamenting my past errors, and in pursuing a course of life void of offence towards God, and man.

“ I have learnt to trust in God as my only portion ; to bless him for his fatherly corrections, which have been much gentler than my demerit ; and by which I have been taught to know *him*, and *myself* ; his infinite mercy and goodness ; my own ingratitude and unworthiness, so that I may truly say with the returning prodigal, ‘ father, I have sinned against heaven, and against thee, and am no more worthy to be called thy son.’ ”

* Mr. Boyse died soon after he wrote this letter to Mr. Hervey — His poem entitled *Deity* passed through several editions, and was printed by Roberts in Warwick-Lane. Price one Shilling. •

“ My health is in a very precarious state ; and the greatest hopes of recovery I have (which are very small) arise from warm weather and the country air.—I thank God I am absolutely *resigned* to his holy and blessed will. I have seen enough of the vanity and folly of earthly things, and how insufficient they are to satisfy the desires of an immortal soul. I am sensible of my own wretchedness and nothingness ; and that my only hope of salvation is through that blessed Redeemer, who died to save lost sinners.— This is my rock of hope against an approaching eternity.

“ May you long, Sir, taste those true and unfading pleasures, which attend the practice of religion and virtue ; and may you, by your shining example, be a means of turning many to righteousness : this is the sincere and ever grateful wish of

“ your most obliged, and

“ faithful servant,

“ *S. Boyse.*”

LETTER LXXIII.

Dear Sir,

THE following is an extract of a letter, wrote by a young creature; labouring under an incurable distemper, and languishing in the near approaches of death.

“ *I am at this time more happy than tongue can express.— Never did I feel so much of the love of Christ shed abroad in my heart, as now. He has given me full assurance*

“ *that he has out of love to my soul cast all my sins behind his back, (Isaiah xxxviii. 17) — And oh ! why need I fear death, when the sting is taken away ? — No ! though I am a sinner, yet I have an advocate with the father : and though while I continue in this vile body, I fear, I shall too often grieve him, yet is his love still the same ; which makes me abhor myself, that ever I should sin against so kind, so compassionate a Saviour.* ”

See by THIS how the poor receive, how the poor believe, and how the poor adorn the gospel of God our Saviour. — THIS has indeed no great authority to dignify it, no flowers of eloquence to recommend it ; nothing but the transparent sincerity, and the native sublimity of its piety. It breaths however the *very spirit*, which I long to attain ; and, though it comes from a person in low life and of no education, yet I believe *very few*, even amongst the names of highest distinction for wit, genius, and learning, will be able in the same circumstances, to exercise the same magnanimity of mind. —

I am,

Dear Sir,

Your very affectionate

and truly sincere Friend, &c.

LETTER LXXIV.

My dear Friend,

I TRULY sympathise with you in all your calamities ; but to be *afflicted* more or less is the common lot of God's people ; and it is frequently their fate to be exercised with frowning providences in a *remarkably grievous* manner.—Under such circumstances we should suggest soft hints of admonition, with the same friendly intention as actuated the Prophet *Jeremiah*, when he addressed *this exhortation* to his countrymen, “ Let us search and try our “ ways, and, if we are found delinquents, turn again unto “ the Lord,” (*Lament. iii. 4.*)—We should likewise *comfort* each other by observing that God, who heareth prayer, has bowels of everlasting compassion, and does not *willingly* afflict the sons of men ; that this adorable God has given his all glorious son to be a bleeding sacrifice for our sins ; and that, if he withheld not his son, his only son, but delivered him up for us all, how shall he not also with *him* freely give us all things ?—*All* things, that pertain to life and godliness ; to subsistence here, and salvation for ever. Prompted by the infinite benignity of his nature, and engaged by his inviolable promise, he never faileth those, that seek him — Oh how *ready* is he to give his holy spirit ! to give all happiness to those, who with an humble sincerity will apply to him ; infinitely *more ready* than *we* are to give our children a morsel of bread to save them from perishing with hunger.—*These* are indeed comfortable considerations, and are the strongest reasons why we should continually be making our requests known unto him.

I fear Mr. Sm—h the builder, is a very bad man, and too justly deserves the name you give him.—*Labourers* I am told are distressed by his neglecting to pay them ; which I can assure you very much grieves me ; nor is it in

my power to redress them :—I wish it was :—they should soon see what it is to have to do with *one*, “ who nameth “ the name of Christ.” (2 *Tim.* ii. 19.)

Please to lend me Dr. *Squires's Indifference for Religion Inexcusable*—I mightily like the title of it ; and I hope it will be an antidote against the fashionable and growing indifference to religion.

Did you ever see a shilling poem entitled *The Battle of the Sexes* ? 'Tis wrote in the spirit of Spenser, and is indeed one of the prettiest things I ever met with.—But it is very evident that the author has taken his plan from *Fletcher's Purple Island**. The celebrated *Pitt* of *New College*, who translated *Virgil* and *Vida*, has wrote a complimentary copy of verses, which are prefixed ; a specimen of which I have here selected to shew you the nature of it.

“ What muse but *your's* so justly could display,
 “ Th' embattl'd *passions* marshall'd in array ?
 “ Bid the rang'd appetites in order moye.
 “ Give *lust* a figure, and a shape to *love* ?
 “ To airy notions solid forms dispense !
 “ And make our *thoughts* the images of *sense* !
 “ Discover all this rational machine,
 “ And show the movements, springs, and wheels within.”

As I was looking yesterday at my preface to the new edition of *Jenk's Meditations*, I observed in the catalogue of his works, that, either through my own, or the *Printer's* negligence, two little pieces are omitted : one of them in his “ *Serious Thoughts on the wonderful God*,” which is very useful in assisting us to form proper notions of the divine perfections : the other is his *Glorious Victory of Christ*, exemplified in *Joseph's* hard conflict, and happy escape.—'Tis a pity, that this little piece is not more regard-

* See the fifty first letter in this volume.—Compare several of the personified virtues and vices depicted by Fletcher in his *Purple Island*, (Canto vi, to Canto xii) with some of those drawn by the Author of the *Battle of the Sexes*.

ed. by *parents*, as 'tis perhaps the best * thing of its size, ever wrote on the subject, and ought to be put into the hands of all *young* people; for, as *St. Agustin* justly observes, *Inter omnia Certamina Christianorum duriora sunt Prælia Castitatis; nam ibi continua Pugna, & raro Victoria* † — If another edition of *Jenk's Meditations* should be demanded; and if it should please God to take me to *himself* befor that time, I here desire the favour of you to *see*, that these two little tracts be inserted in the catalogue of *Mr. Jenk's* writings, given in my preface to that book by.

Dear Sir,

Yours most affectionately,

JAMES HERVEY.

* The price of *Jenk's Victory of Chastity* is a shilling only; and very fit for those, who have little leisure for reading; but the comestest treatise of this kind is the celebrated *Offervald's on Uncleanness*; wherein the nature of it is considered, the causes and consequences of it; and likewise the duties of such as are under the guilt of it; to which is added, a discourse concerning the nature of chastity, and the means of obtaining it.

† The meaning of which is, "amidst all the various and sharp encounters in the christian warfare, and attacks on our chastity are perhaps the most formidable, as the combat is strenuous and lasting; a complete victory being rarely obtained."

LETTER LXXV.

Weston-Favell, August 15, 1756.

Dear Sir,

YESTERDAY I received the favour of your letter ;—was surprised to find you so near me ; and grieved to hear of the occasion. Oh ! that both of us may be enabled to cast all our care upon the Almighty ! for surely he who gave—not an arch-angel—not a world—but *himself*,—his most blessed *self* for our sins—surely *he* careth for us.

Yes, dear Sir ; I think from my very heart, that the grand controversy which the king of heaven has with our nation, is for our prevailing *contempt* of his most adorable son Jesus Christ. A gift, compared with which every thing in earth or sky, is lighter than dust upon the scale. A gift, by which an omnipotent and eternal God not only demonstrates, but commands his *love*. Matchless then and unspeakable must it be !—See ! how the Prophet *Isaiah* exults and triumphs in his glorious gift. With an ardour of gratitude, and with a transport of delight, he cries ; “ To us a child is born ; to us a son is given ;” in whose person is a *dignity*, and in whose *righteousness* an efficacy, infinitely surpassing the power of thought. And should not such a gift be the darling topic of our conversation ; be the avowed glory and the general joy of our nation ? Yet strange to tell ! afflictive to observe ! this divinely excellent gift is forgot, is rejected, or treated with the most cold indifference. Where are the *people*, who *mention* it, or can bear to *hear* it mentioned in their company ? Instead of being in raptures at the sound, are they not disgusted and chagrined ?—And does not God behold all this ? Did he ever receive so horrid an affront, or is it possible for his

creatures to act a more contumelious and disdainful part ? But whither am I running ?—Pardon me, dear Sir, pardon my full heart—my wounded heart—which has concurred to aggravate this crying iniquity.—Oh that its invariable language, for the future, may be ; God forbid, that I should glory, or rejoice, or confide, save in the cross of Christ Jesus my Lord : in him I have pardon of my sins ; in him I have peace with God ; in him I have eternal life. Therefore “ *him* first, *him* last, *him* midst, and without end,” * will I remember, acknowledge, celebrate.

Now you are come so far, could you not make a little farther excursion ? Could not you favour us with your company at *Weston* ? where you would find a plain house and a faithful heart open to receive you.—I have no news from the literary world ; and my orders to my Bookseller are few.—But having occasion to write, not long ago, to *Amsterdam*, I sent for all my favourite author’s works : *Witsius*. I mean ; the polite and pious *Witsius*.—My Bookseller is reprinting, in two volumes at my desire *Jenk’s Meditations* ; which I propose to recommend by a *prefatory* address to the public.—Let me soon *hear* from you, if I cannot *see* you : and may your letter be in every sense an evangelist.

Your obliged Friend,

JAMES HERVEY.

* Milton.

LETTER LXXVI.

Weston-Favell, April 28, 1757.

WHAT has my dear friend been speaking for the honor of HIM, who saved his life from destruction?—How are you?—How is your Lady after your great fright †, and greater deliverance?—Calm, now, I trust, and no emotions in your mind, but of gratitude to the great preserver of men, who kept all your bones, so that not one of them is broken.

Now, I hope, you will be steadily and uniformly serious. You see, God warns you, yet spares you. To *others*, he has appointed such dangers [as befel you yesterday, to be the messenger of *death*; to you, he has designed them only as an *admonition of love*: hear then your PRESERVER's voice. No longer delay to secure your salvation: be zealous (I mean discreetly zealous) for your Saviour; and for that gospel, which you understand better than most of our clergymen—How can you refuse to speak boldly for such a master, and to devote yourself to his service in earnest, who forgives all your backslidings, *watches* over you with such tender compassion, and *waits* (yea *waits*) to be GRACIOUS UNTO YOU.

† Dr. S.—of N——n was driving his wife in a single horse chair, when the horse suddenly took fright, and flung his hinder leg over one of the shafts, just by the side of a very deep ditch; being thus entangled, and a high mettled horse, he kicked with all imaginary fury, and several times his hoofs came within a hair's breadth of their heads;—They called in vain on their servant who had loitered behind, and they must both have inevitably been dashed to pieces, had not the horsety the violence of his kicking, broke the harness, bar, and shafts, and thus fortunately disengaged himself—This accident happened near Mr. Horvey's house at Weston-Favell, to which they then went,

My dear friend, may the Lord Jesus turn us *both* to himself, who is our refuge, our salvation, and all our hope; who should be our boast, our triumph, and all our joy.

I long to see your amiable friend the Reverend Mr. *Dyer's poem on Fleece* †—I suppose he will make you a present of it.—When you have done with it, please to send it me.—I hear it is to be sold at five shillings, which I cannot afford to give for it.

In your last letter you asked me for *two* guineas, out of my charity purse, for our very deserving and very distressed friend.—Indeed it is quite exhausted;—nay I don't think I have a single guinea in the world, even for my own use; though I forbear every unnecessary expence, and want many of the little conveniences of life, that I may be enabled to succour the worthy servants of Christ.—I have agreed to go halves with Rivington in the profits of my book; and I always make it a maxim, not to give till I have gotten.—“Be just, before you are generous,” is your own rule too.—If the Lord pleases to prosper my work I will very readily communicate to the comfort of such worthy objects, as you may think proper to recommend to the charity of, my dear friend,

Your most obliged, and

faithful servant,

JAMES HERVEY.

† The *Fleece*, is an elegant and correct poem in four books, written by Mr. Dyer, who published the celebrated poem on the Ruins of Rome, at which place he lived many years. He was originally a painter, and afterwards rector of Cathorp, in Leicestershire—he was near twenty years in writing *Fleece*.

LETTER LXXVI.

Dear Sir,

MR. *Moses Browne* has, I think, *thirteen* children. One is settled in the world; and a friend of *his* has taken another for his clerk, *gratis*.—We propose to put out one of his daughters to some decent business; by which she may have the means of getting her livelihood.—He has been at a great expence poor man! by the sickness of his family.—Your contribution on this occasion will be acceptable. Dr. — has offered to augment the collection; and Mr. * * * I am sure will readily add his charitable assistance, especially if you recommend the case.

—We are in daily expectation of our friend H. I wish, you could make up the *triumvirate of the guests*. At all our social interviews, our news is fetched from the *Bible*; Christ is the monarch, and heaven the country, on which we discourse; oh! that I may be enabled to improve these precious opportunities! not be like *Pharaoh's* lean kine, destitute of growth, though crammed with plenty!—my flock would have been peculiarly delighted, to have heard your voice in the pulpit: they would have hung on your lips; and I verily believe, the words would not have been *in vain* in the Lord. There's no expedient so effectual to warm our hearts as an unremitted endeavour to awaken the *love* of a bleeding Saviour in the breast of others.

I am truly grieved at the account of *yourself*. You know who has said, "I will heal their backslidings and love them freely;" and dare we by giving way to *unbelief* make the God of truth a liar; Hear the words of the Lord spoke by *Jeremiah*, Ch. iii. 12. "Return thou back-sliding *Israel*, and I will not cause mine anger to fall

“ upon you, only *acknowledge* thine iniquities which thou
 “ hast transgressed against the Lord thy God.”

Recommend *Jenk's Victory of Chastity* to Mr. —, and tell him, that though the lusts of the flesh are inveterate enemies, yet three methods may be prescribed for a victory over them. 1. A believing application of the *Redeemer's death*. The saints in glory, once men of like passions with ourselves, overcame through the blood of the lamb: he bare our sins in his own body on the tree, that we being dead unto sin, might live unto righteousness. 2. An habitual reliance on the *spirit of God*. If ye, through the spirit, do mortify the deeds of the body, ye shall *live*. Christ by his spirit acts on our depraved, polluted hearts, as a refiner's fire, and as fuller's soap. 3. *An improvement of the divine promises*. God has given unto us exceeding great and precious promises; that by these we might be partakers of a divine nature, having escaped the corruption that is in the world *through lust*.

These tell Mr. — to lay up in his memory; on these let him *meditate*; and *plead* them before our heavenly father in frequent, earnest *prayer*. And then let him be of good comfort, the blessing of *God* will be his portion. *God*, a troop shall overcome him, but he shall overcome at the last. See *Gen.* xlix. 19.

Our dear friend presents his love; and wishes you may be *very zealous* for the Lord God of hosts.—You have constantly an interest in my best prayers, but I am utterly unworthy to approach the immaculate purity and infinite holiness of the great God;—yet blessed be his adorable name for Jesus Christ.—Oh! let us fly to Christ. “ Turn ye to “ *this strong hold* ye prisoners of hope.” Let us cast our every burthen upon the Lord Redeemer; have access into the holiest through his precious blood; and trust in his ever acceptable *intercession*; for he *intercedes* (delightful truth!) he intercedes for TRANSGRESSORS.

Your obliged Friend,

JAMES HERVEY.

LETTER LXXVIII.

Dear Sir,

MR. *Hayward* and Mr. *Pyke's Cases of Conscience*, are printed in two volumes, the first of which I will send, and here send you. I return you *Snollett's History of England* and *West's Pindar* with thanks. How empty all these *polite* pieces appear, compared with the *sacred* page! May *this* delight our taste, for *this alone* can comfort our heart.—What I proposed to write relating to the subject of *Visiting on Sundays**, was executed the beginning of last week: yet to say the truth I am in some measure backward to propagate and enforce it; because, till people begin to *taste* something of the love of God, and *find delight* in Christ Jesus, *such truths* I doubt will only startle, and make them dread religion as burdensome.

—Thanks for the venison. We cannot dress it to-day. All my family are to be at court this morning; the king of heaven has sent positive orders, and will not excuse either man-servant or maid servant—Won't you give us your company in the afternoon—when Mr. * * * performs the *whole* service at my church? I fancy you will not be disappointed, nor unedified: he seems to have a ready utterance, a very good voice, and a fervent zeal for the honor of Christ: may the arrow of the gospel go forth from his lips as the lightening!—I hope, you will bring *your wife* with you: such lively preaching as I expect, may be a blessing to both of you.—Oh! that Christ may guide us with his counsel, and *warm* us with his love;—make us useful in our generation, and mete for his heaven kingdom!

* Mr Hervey's *Considerations on the prevailing Custom of visiting on Sundays* are printed in the same volume with his sermons.

Why does our friend talk of not accepting * * *, because it is a *poultry* living? Surely he would not reckon that a *poultry* thing, which gave him an opportunity of preaching Christ, and winning souls. If he did, he would not be able to say, with a certain minister now in glory, "I seek not yours, but you."—The blessed hope of that glory is enough: Lord, strengthen it, brighten it, increase it ever more and more—Oh! that Ministers may work for their dying Lord, while they have health: remembering, that *sickness* may confine them to their chamber, and *death* will imprison them in the grave.—God Almighty gives us courage, that we may fight the good fight of faith, and prudence, that we may not dishonor our high calling: e'er long *eternity* receives us; and then we rest from our labours: then we forget our transient toil, amidst innumerable ages of perfection, and glory, and joy.—For all this, not unto us, O Lord Jesus, not unto us, but unto thy love, thy righteousness, thy intercession be the *praise*!

—What say you to my late well meant admonition? You are not offended, I hope. We must be *faithful* to each other, or else how can we expect to meet with comfort, at the great tribunal; to meet with transport, amidst the angels of light?

—I have not heard from *Biddesford*: as soon as I receive information, it shall be communicated to you.—And may the Lord fulfil that promise to us both; "I will inform thee, and teach thee, in the way wherein thou shalt go."

—Pray have you got Dr. *Armstrong's* poem on health? It is highly extolled by Mr. *Warton* the translator of *Virgil*, as a *most correct*, and (which with him seems to comprehend all excellency) a *classical* performance. I should like to peep upon it by way of amusement; for as to the blessing it celebrates, I expect it not, till this vile body is made like unto Christ's glorious body: blessed be God for this delightful hope; may it every day be brighter in you, and brighter in

Yours most affectionately,

[JAMES HERVEY.]

LETTER LXXIX.

Weston-Favell, Nov. 7, 1758.

Reverend and dear Sir,

I Should be very ungrateful, if I did not thank you for your late present; and for the many obliging things you are pleased to say of me and my writings in your valuable letter.—I hope they'll be successful advocates for the furtherance of the gospel; and I am very sorry to hear by you, as well as from several other of my correspondents in *Scotland*, that the gentlemen of letters in that kingdom are deplorably gone off from the simplicity and truth of the scriptures, and that the *Socinian* tenets are gaining ground apace.—I could wish, methinks, at this critical juncture that *Alsop's Anti-Sozzo*, which made its first appearance in 1675, was judiciously *abridged*; and, in the neat *Glasgow* type, *reprinted* in a duodecimo volume—though 'tis almost a pity to *abridge* it (unless it was well executed) as the whole is so interesting, and might be contained in two duodecimo volumes, or even in one octavo volume, if printed at *Glasgow*—It is, I can assure you, a very smart book, and one of the best defences of the evangelical doctrines I ever saw, or ever expect to see, even if my life, which now draws very near its end, could it be prolonged to the next century.—In short, I think it an *unanswerable* performance; and divines of every denomination would do well, to make themselves thoroughly masters of this spirited and entertaining writer; as they would then be able to defend the truth as it is in Jesus, against all kind of opponents, how witty, keen, subtle, or malignant soever the attack might be. I would therefore beg you to recommend this book as a spe-

cific against *Socinianism* ; and use your interest to have it forth with reprinted at *Glasgow*.

Glad I am to be informed, that you are so very zealous for the honor and interest of our Lord Jesus Christ —What can make mankind happy, but his gospel?—What is worthy of our sedulous application, but his interest?—What will be a substantial reward, but his acceptance, favour, and love?

I am now reduced to a state of infant weakness, and given over by my physician.—My grand consolation is to meditate on Christ—and I am hourly repeating those heart-reviving lines of Dr. *Young* in his fourth night.

THIS—only THIS subdues the fear of death :—
And what is THIS?—Survey the wond'rous CURE :
And at EACH STEP let higher wonder rise!

1. Pardon for infinite offence!—2. And pardon through means that speak its value infinite!—
3. A pardon bought with blood!—4. With blood divine!
5. With blood divine of him I made my foe!
6. Persisted to provoke!— 7. Tho' woo'd and aw'd, blest, and chastised a flagrant rebel still!—
8. A rebel 'midst the thunders of his throne!—
9. Nor I alone!—10. A rebel universe!—
11. My species up in arms—12. Not one exempt!
13. Yet for the foulest of the foul he dies!—
14. Most joy'd for the Redeem'd from deepest guilt!
15. As if our race was held of highest rank ;
And, godhead dearer, as more kind to man.

These amazingly comfortable lines, I dare say you will treasure up in your heart ;—and, when you think of them, will think of me ; and I hope, dear Sir, pray for me, that I may not disgrace my ministry, or dishonor the gospel of my master in my last moments by unbelief ;—base, provoking unbelief!—This probably is the last time you will ever hear from me ; for indeed 'tis with some difficulty I have wrote now, but I shall not fail to remember you in my intercessions for my friends at the throne of Christ ;—and I

humbly beg of God Almighty, that the *love* of his son may sweetly constrain you ; and that his *promises* may be ever operative on your mind. I am, with great gratitude and much esteem,

Dear Sir,

Your very affectionate

and truly sincere Friend,

JAMES HERVEY;

LETTER LXXX.

My dear Friend,

SINCEREST thanks for your benevolent offices : may they, through our great High-Priest, and the incense of his atonement, go up as a *memorial* before God ; not as a *demand*, (we may observe) not as a *bill* drawn upon heaven, but only as a memorial !

I had a very restless night, tore almost to pieces by my cough. Strange ! that these flimsy vessels can bear such violent straining ! that none of them will burst, and let the battered soul slip away, to her eternal rest in Christ !

—Here are two sets of the *Meditations*, with which you may gratify some of your acquaintance. The Lord Jesus Christ grant, that they may promote his glory. Do not you often wish, often pray, that the same blessed effect

may be produced by *your* book? We *authors* should not be like the *ostriches* in the wilderness, {cruel and forgetful of their young (*Lam* iv 3.)

--If you have Dr. Grey's translation of *Horvink's Browne's Latin poem on the Immortality of the Soul*, favour me with the sight of it; it is a grand subject; it is a glorious subject; and, when considered in connection with Jesus Christ, it is a delightful subject. Oh that it may incite us to aim, "*not at the things which are SEEN*, for they are temporal; but at the things, which are NOT SEEN, for they are eternal."

I have found the little Treatise, entitled *Recovery from Sickness*. It is one of the most pertinent and rational, the most animating and encouraging, that I have seen on the occasion.—Few *properer* pieces, I think, can be put into a sick person's hand †. May the Lord God, omnipotent and gracious, accompany it with his blessing!

—I am always complaining; complaining of my poor body, but I trust more and more resigned to the unerring and gracious will of my Lord.

I beg, I intreat you, if you value the honor of the gospel, that you will dissuade those polite persons you mention. from coming to hear me to-morrow.—My spirits sink more and more—I am visited with some returns of my hacking cough; perhaps, I shall not be able to speak at all. Such disagreeable circumstances will only expose me, and create in them very displeasing ideas of what I shall deliver. My imagination is gone.—I am sensible my sermons are flat, and my voice spiritless.—Why therefore should you bring persons of *taste* to see the nakedness of the land?—The poor country people love me tenderly, and therefore bear with my infirmities; else I should no longer attempt to preach, even before them.—I am now unfit to appear in the pulpit.

† The title is, "*Recovery from Sickness, or a Present to one lately raised from a dangerous Disorder,*" containing serious reflections, resolutions, and devotions, suitable to that occasion. Printed for Henderson under the Royal Exchange. Price 4d.

I hope Dr. *Swan's* journey will be blessed to the restoration and establishment of his health. I wish I may never forget the *text*, on which he heard the minister of *Weston* preach: I wish, we may all enjoy the blessing comprised and promised in it. "I will pray the father, and he shall give you another comforter, that he may abide with you for ever."—Don't you, my dear friend, think of such things? talk of such things to your lady, and instruct your children in such things?—O! let us remember, the judge is at the door, and eternity is near—I heartily wish Mrs. * * * a speedy recovery, and a sanctified improvement of her affliction: see my dear friend, how all flesh is grass; but Jesus and his great salvation endureth *for ever*: here is indeed an *everlasting* possession. The text particularly fit for me and for you to *meditate on*, (*viz. Heb. 1. 2, 3.*) I will preach on next *Sunday*—Can any be more grand in itself, or more consolatory to us sinners?

How go you on? Do you see any opening in the affair we last talked about? Are you come to any determination? Remember *him*, who sees, this very moment, all the consequences of every step we take; and who hath said, in tender compassion to our ignorance, "The Lord shall *guide* thee continually."—Pray, beware of precipitate resolutions, *Festina lente*.—Whatever we *do*, whithersoever we *go*, may we say with the Psalmist, "This God is *our* God, for ever and ever, he shall be our *guide* even unto death"—My weak state of body dispirits my mind, and enervates my hand.—Oh! that I may be strong in faith, joyful through hope, and rooted in charity!—and not I only, but my dear friend, whose I am,

cordially and inviolably, while

JAMES HERVEY.

LETTER LXXXI.

Sept. 25, 1753.

Dear Sir,

I Lately received a letter from my very valuable friend Mr. —, an extract of which I here transcribe, as he has made some just remarks on Mr. *Burnham's blameable Behaviour in refusing the Help of a Physician*.—I believe you can answer for me, that I shall never be guilty of that fault; as I think altogether with the wise son of Sirach, that “the Lord hath created the physician, and that
 “such are to be regarded for the uses we may have of
 “them.—The Lord likewise hath created medicines out
 “of the earth, and he that is wise will not abhor them.”
Ecclus. xxxviii.

“I have (says my correspondent) been reading *Burnham's Pious memorials*, as it was published with a commendatory preface by you, in behalf of his distressed widow. The dying behaviour of Dr. *Andrew Rivet*, page 212, and Dr. *Peter du Moulin*, page 263, charms me exceedingly.—Every word has its weight, and shines like a well set diamond in a ring; or as *Solomon* expresses it, like an apple of gold in a picture of silver.—Mr. *Burnham* was undoubtedly an excellent man; but he does not seem to come up to those in divine knowledge. Methinks I don't so well approve of his refusing the help of a *Physician*, page 431, and the slight with which he treated such a proposal.—It does indeed shew, that he lived quite above the fear of death; but at the same time it shews great weakness of mind.—Life and health are mercies in the esteem of heaven; and the dying Christian an ought to esteem every thing as God esteems it. Sup-

“ pose such an one *desires* to die ; yet still he ought to use
 “ every lawful *means to live*, to make the will of God his
 “ own, and to be willing to continue even out of heaven,
 “ as long as his heavenly father pleases.—The *same weak-*
 “ *ness of mind* appears in his desiring his friends not to
 “ pray for his *life*, and in his being *sorry*, that they made
 “ so much *ado*, page 433.—Had he requested them to
 “ pray for him importunately, yet in humble submission to
 “ the *will of God* ; and to be sure to *acquiesce* in it whe-
 “ ther for life or death, methinks it had been *better*—An
 “ earnest desire of a speedy dissolution has led some pious
 “ Martyrs, and some dying christians too, into a *mistake*,
 “ which it is proper to take notice of, but more proper to
 “ avoid.”

How do you approve of the following method in conversing with the survivors after the loss of a dear child, or friend?—It is merely a sketch ; yet a due regularity is preserved by the three divisions : and some of the heads on each division are to be enlarged upon or omitted, and others added occasionally.—The use of such sketches may be seen in the preface to Mr. *Richard's* † *Hints for religious Conversation with the Afflicted* ; whose plan, though some of his hints are not sufficiently adapted to the case described, I highly approve ; as it cannot but be serviceable to every christian, who is desirous of entering into spiritual discourse : and more particularly to *young clergymen*, who would do well to transcribe, study, and improve those *hints* ; as they are too often *at a loss* how to exhort, admonish, or comfort, as various dispositions, and circumstances require.—When you send me your opinion, make such alterations as occur to you.

The Consolation.

It is God's will ;—who still continues many comforts to us.—

† This is to be had at Rivington's (second edition) Price 6d. or 1s. 6s. per hundred.

His will always wise, good, best.

We are his creatur-s—he has a right to us, as we have to our cattle or lands.

It is the Lord's doing—this was the support of *Eli*, *Job*, *Hezekiah*.

The Improvement.

“For us men sicken, and for us they die.” (*Dr. Young's Night Thoughts.*)

To wean our hearts from the world.

To set our affections there, where true joys are to be found.

To excite us with greater diligence to prepare for our own great change.

Our own Preparation.

The only preparation is to secure the favour of Christ, and an interest in his merits, by which we are pardoned, and justified.

A participation of the spir of Christ, by which we are made fit for heaven.

I hope you remember, not without a pleasing mixture of gratitude and joy, your divine, yet bleeding Lord: I hope you feel a more comfortable trust, that your sins are done away through that all-atoning blood; and that you pray with a more steady faith for that most blessed spirit, which was sealed to our enjoyment in the holy sacrament, of which we were so lately partakers.

I desire you will enter into some spiritual conversation with the bearer, whom I have recommended to you; you will then see the more than rocky hardness of the human heart, and the absolute need of prayer, and almighty grace, in order to make it susceptible of saving impressions. I dare say you will draw several useful conclusions from this interview, though your attempts for his benefit, I fear, will prove ineffectual.

A gentleman yesterday told a story, well attested, which you'll be pleased to hear, as it shews in a very strong light

the use of those passages of scripture, which the *unthinking* are too apt to consider as *useless*. A certain libertine, of a most abandoned character, happened accidentally to strolé into a church, where he heard the *fifth* chapter of *Genesis*, imported that so long lived such and such persons, and yet the conclusion was they died. *Enos* lived 905 years, and he died—*Seth* 912, and he died—*Mathuselah* 931 and he died—The frequent repetition of the words, *he died* (notwithstanding the *great length* of years they had lived) struck him so deeply with the thought of *death* and *eternity*, that it changed his whole frame—He attended the remaining part of the divine service with the utmost *seriousness*;—went home and prayed earnestly to God for forgiveness, and the assistance of his holy spirit;—and became from an infamous libertine, a most exemplary christian.—By this chapter we see, *how soon* youth, health, and all worldly delights must *end*: this to a worldly minded man, casts a damp upon all these desirable things; but to a soul acquainted with Christ, and in affection removed from hence already, no thought is so sweet as this.—*Enos* died, *Seth* died, *Mathuselah* died, and (blessed be God for the privilege of death) so shall I.—It helps much to carry us chearfully through wrestlings and difficulties, through better and worse. We see the land of promise near;—we shall quickly pass *Jordan* and be at home.—There will be an end of the many vexations of this life,—an end of sin—an end of temptations—nay an end of prayer itself; to which will succeed, new songs of endless praises. Oh let us often reflect on what St. Peter advances “The end of all things is therefore at hand, be ye sober—” and watch unto prayer.” (1 Pet. iv. 7.)

I hope you will well weigh this,—and introduce spiritual discourse whenever a fair opportunity presents.—Set your face as a flint amongst the great—establish your heart as a rock; and let nothing, nothing divert you from *furthering the interest of Christ*, wherever you yourself have any interest.—It is like plunging into cold water perhaps at first, but afterwards comes a glow all over you. Remember what I now say, should you live thirty or forty years

longer, yet when you come to die, take my word for it you will wish you had conversed more on, and for Christ.

—I am satisfied from the sacred oracles, as clear as light, concerning the origin of evil. And if any one, without having recourse to revelation, can satisfactorily solve that question, *Erit mihi magnus Apollo*.—My dear friend, “let the word of Christ dwell in us richly.”

—Thanks for the use of *Warton's* and *Pitt's Virgil*. All the syrens sing in his lines; but the JOYFUL SOUND is nowhere heard. Was the ear of our soul turned aright, there would be more music in this one sentenue from the king of heaven, “I have called you friends,” (*John* xv. 15.) than in all the *Iliad*, and all the *Æneid*.

I am,

Dear Sir,

Your very affectionate

• and truly sincere Friend,

JAMES HERVEY:

LETTER LXXAIII.

—
 Weston-Favell, Oct. 23, 1755.

My dear Friend,

YOU threaten to put my patience to a trial, by a very long letter of scriptural criticisms. I shall only reply ; Oh that my patience may support all other trials with the same complacency and chearfulness, as I am persuaded it will support itself under this !—Your observations I very much value, and take a singular pleasure in reading. The Lord Jesus enable you to multiply them, and me to profit from them ! and help us both to love his holy name, ever more and more.

I am entirely of your opinion with regard to the worth, the inestimable worth of the present life ; especially when there is a comfortable prospect of being useful in our generation. This state affords the only opportunity of doing good to immortal souls. The dead serve not their Lord in the work of the gospel. The living, the living only, are intrusted with the precious office of turning sinners from darkness to light ; therefore the living should value this distinguished prerogative at a high rate.—Perhaps, you think, that I was the writer of Mr. Burnham's life - From a question proposed to me very lately by a clergyman, I fancy, that others think the same *, but I neither was the author, nor do I know the author's name.

I have sent you the third edition of *Theron and Aspasio* ; you will observe, that I have made some alteration in *Dia-*

* Mr. Hervey was solicited to write the preface to Burnham's Pious Memorials, which he complied with as an act of compassion to the Widow, who thought his name might promote the sale of the book for her benefit.

logue xvi ; and that I still adhere to my first opinion, with regard to faith. I assure myself, you can bear with me, though I should continue in this particular point, to vary somewhat from your way of thinking. I shall be truly glad and thankful, if you will examine me with the rigour of a critic, and muster up against my doctrine the strongest objections you can conceive ; for I do earnestly wish, and frequently pray, that not any notion of mine, but the holy truth of God may prevail. You will also observe, what advantage I have made of your remark on Vitringa's interpretation of Isa. xxx. 18.

I shall expect your animadversions on Mr. Marshall with eagerness ; and, though he is my counsellor, my comforter, and my favourtie, I shall not be blind to his faults, nor refuse to see his mistakes. May the wisdom of heaven guide, direct, and teach,

Dear Sir,

Your most obliged, and

faithful servant,

JAMES HERVEY.

LETTER LXXIII.

Weston-Favell, Oct. 29, 1755.

My dear Friend,

I HAVE received, and am very much obliged for your remarks on Mr. *Marshall's* Treatise of *Sanctification* *. They are truly judicious; and several of them command my assent: you will wonder to see, how strongly I have recommended this book in the third volume of my *Theron and Aspasio*, p. 336, of the third edition. It has been eminently blessed to my own soul: there is no religious treatise I read, which does me more good. Pray be so kind as to execute what you proposed—shew me how Mr. *Marshall's* method may be improved, for I would gladly tread in his steps on this account, as well as on others that I may have on opportunity of acknowledging his mistakes, and cautioning my reader.

Downname's † *Christian Warfare*, against the Devil, the world, and the flesh, I will immediately endeavour to procure. I should be glad, if you would point out other excellent books. I am sometimes asked to give a friend or a student a catalogue of the most excellent authors (parti-

* Mr. Hervey's words are—"It has been made one of the most useful books to my own heart. I scarce ever fail to receive spiritual consolation and strength from the perusal of it; and was I to be banished into some desolate island, possessed only of two books besides my Bible, this should be one of the two; perhaps the first I would choose."

† *Downname's Christian Warfare*, was recommended to Mr. Hervey by one of the most learned men of the present age.

cularly the religious authors *) To do this, seems to be a valuable piece of service, especially as it is so unhappily neglected by the conductors of our youthful studies.

Your last paragraph is particularly kind and obliging : but, however, your benevolence may regard and represent it, I shall always esteem and acknowledge it as a singular favour to receive your critical observations. In which, as in the threads made of silk and gold, there is always a most agreeable mixture of learning and devotion.

Pray what do you apprehend to be the meaning of St. Paul ? 1 Cor. ix. 26. Dr. Doddridge translates the passage thus : " Not as one who is to pass undistinguished." In the same chapter, verse 23, another difficulty occurs.—1 Cor. xii. 31. Dr. Doddridge understands as a reprehension, not as an encouragement. He translates the words, " Ye contend earnestly about the best gifts ;" and interprets the clause, " envying, and it may be, detracting from " the superior endowments of others." Is this right ? See chap. xiv. 1.—I am at some loss to make out the propriety of Col. ii. 14. How is the hand writing of ordinances said to be contrary to us ?

Let me now submit to your examination a very singular criticism or two of father Houbigant's on Isaiah ii. 22. He says, " Non dubitamus, quin fuerit olim scriptum, nam altitudinem flatu dejecit. Homo, cujus spiritus est in naribus ejus, est ipse filius hominis, Messias, de quo in toto hoc capite vaticinatur Jesaias. Quem messiam Judæi, nisi violare timent, monet eos nos impune laturos. Quia messias : homo factus, volvit naribus ventos & tempestates, quibus ipsorum & urbem & republicam sit eversurus.

When you have leisure and inclination for critical studies, I shall be greatly obliged for your opinion on these points ; as I am ever your very friendly and very solid defence of me in the London magazine. May the king of saints prosper the works of your pen, and return the acts of

* Mr. Dervcy a little before he died, had begun to digest a catalogue of this kind, under different heads, giving a short character, and shewing the distinguishing excellencies and particular use of each author ; which catalogue he proposed to have published.

your kindness into your own bosom!—Let me once more beg of you to direct me to the most improving books, you have met with. No longer ago than yesterday, a young clergyman, whom I had never seen before, made me a visit, and attended a lecture which I gave my parish in Weston church on a Wednesday evening, at seven o'clock. An amiable gentleman truly ! He seems mighty well inclined ; wonders, that his brethren don't make edifying subjects, such as justification and sanctification, the favourite topics of their discourse. Now I don't know, what more substantial service I could do such a person, than to recommend to his study some proper books. The tidings therefore of a judicious evangelical author with a little sketch of his character and distinguishing excellency, might be a blessing to others, and a blessing to myself. A favour, a welcome favour, I am very sure, it would be to,

Dear Sir

Your most obliged, and

faithful servant,

JAMES HERVEY.

LETTER LXXXIV.

Weston-Favell, Dec. 13, 1755.

My very dear Friend,

I Received your last valuable favour in due time. I should have made my acknowledgments sooner, but I staid to get the enclosed little pamphlet, which I want much to have you peruse, and to have your opinion concerning it. There seems to me, to be much good sense and solid argument, much more than I apprehend, could have been produced upon the occasion.—I read your remarks with great attention; and I humbly trust that God will execute the office, and accomplish the blessing mentioned in the portion of scripture, which gave a relish to our breakfast this morning. Psalm xciv. 10.

Mr. Moses Browne tells me, he is publishing a little piece of poetry, entitled Percy Lodge, the Duke of Somerset's seat, wrote at the desire of the late Duke and Dutchess in the year 1749. Had they lived, poor Browne would have met with the encouragement he deserves. When it makes its appearance, I will desire you to accept of a copy.

I am,

Your obliged Friend,

JAMES HERVEY.

LETTER LXXXV.

Weston-Favell, March 3, 1756.

Dear Sir,

IN a preceding letter, I begged your solution of some scriptural difficulties. As you always used even to prevent my expectations, in a free and speedy communication of your valuable sentiments; and, as I have not enjoyed that pleasure for a long season, I am under some apprehensions, that either you are visited with sickness, or my dispatches have met with a miscarriage. I hope, after the receipt of this, you will find some way to relieve me from my perplexity.

Reading yesterday, Exod. xiv. methought there was some appearance of tautology in verse 7, Heb. Is not our method of translating verse 20, somewhat forced, and hardly reconcileable with the genius of the original language?

Hab. iii. 5. This sentence also embarrassed me a little. How does it, as translated in the English Bible, agree with the history? Is there any account or any hint, that the pestilence went before the Lord, when he descended on mount Sinai?—Does this passage refer to the plagues inflicted on the *Israelites*, for their murmuring and rebellion? I think not, because the sacred hymn appears calculated for the encouragement of the people, whereas this circumstance would rather depress their spirits. Does it point at the plagues and the vengeance executed on the Egyptians? This, I believe, is most probable, and perhaps, affords us the true meaning of the passage,—Pray, favour me, if you

have health and leisure, with your opinion, which, I assure you, is highly valued, and always thankfully received by,

Dear Sir,

Your very affectionate

and truly sincere Friend,

JAMES HERVEY;

What precedes was written before [the receipt of your last.

I thank you, dear Sir, for your letter, and thank you doubly, because it is long. I received it on coming from my *Wednesday's* evening lecture—have read one sheet, and entered upon the second, but am now called down to family prayer.—I shall add no more, only let me desire you to favour me with the criticisms you mention. I beseech the blessed God to establish your health and prolong your life, that you may enrich me, and others with many of your letters, and much of your knowledge.

LETTER LXXXVI.

Saturday Morning.

My dear Friend,

I Congratulate you on the acceptance of your little Tract, and the uncommon demand for it. I must desire you to excuse my waiting upon you. The season is so rigorous, I am afraid to stir abroad. I question, whether I shall have courage to venture to Collingtree to-morrow. You know I am one of the snail-kind, both in travelling, reading, and writing. My thanks to Mr Fenwick; I have just peeped upon his work: I fear it will be thought by the world, too finely spun. Dr. Grey in the front of his little piece, as what he soon intends to publish, as are valuably restored and as elegantly interpreted as this, the suppression of them will be a great loss.—I will, on your encouragement, go on with my book in my piddling way. Happy if my own heart may be impressed with the evangelical truths, even though they should reach, as handled by this pen, no farther.—I had like to have forgot Mr. * * * 's letter: and if I had forgot it, you might justly wonder at my stupidity. What a man is he! surely the age does not produce a more genuine copy of his divine master. What a letter has he wrote! what dignity of sentiment! what true greatness of soul! what openness of heart! what boldness of speech, and justness of reproof, sweetened with what love! tempered with what humility! how I love the excellent man! was not your soul ashamed, while you read it?—and did not your heart burn within you, as the disciples did when talking with Christ in their way to *Emmaus*?

I am really afraid to read *Spenser's Fairy Queen*. He is, in fancy superior, perhaps, to every poet, yet so lucious in some of his representations, which I have casually dipped upon, that it is impossible, for ME at least, to advert to them, without catching contagion. His pictures of this sort, are drawn with a good design. He makes his heroes, victors of the soft allurments,

|| But, I believe, few minds are so case hardened against sensual pleasure, as not to receive disadvantageous impressions. I am, therefore, determined never to look into it again ; never to gather the honey of poetry from the briars of contamination. " Flee temptation," is the advice of an inspired Apostle ; and I will pay the due regard to it.

I am,

Dear Sir,

Yours most affectionately,

JAMES HERVEY

LETTER LXXXVII.

Weston-Favell, April, 5 1750,

Dear Sir,

WHEN you meditate on *Hosea* iv. 6 and 7: [namely, my people are destroyed for lack of knowledge; because thou hast rejected knowledge I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgot thy children: as they were increased, so they sinned against me, therefore will I change their glory into shame.] When I say you meditate on this terrifying text, compare it with *Hosea* xi. 8 and 9.—xiii. 9 and 12,—xiv. 1 and 2. [namely, how shall I give thee up, *Ephraim*? How shall I deliver thee, *Israel*? How shall I make thee as *Admah*? How shall I set thee as *Zeboim*? Mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy *Ephraim*; for I am God and not man, the holy one in the midst of thee, *Hosea* xi. 8 and 9]

In the next passage Christ shews the only remedy of our misery [namely, O *Israel*, thou hast destroyed thyself, but in me is thine help—The iniquity of *Ephraim* is bound up; his sin is hid, *Hos.* xiii. 9 and 12]

In the last passage is prescribed the method of applying the remedy to your own soul [namely, O *Israel*, return unto the Lord thy God, for thou hast fallen by thine iniquity.—Take with you words, and turn to the Lord and say unto him, take away all iniquity, and receive us grace,

ously, so will we render the calves of our lips (or spiritual sacrifices of the heart, not calves with horns and hoofs) *Hosea* xiv. 1 and 2]

Pray take these texts into frequent consideration, or else you will do a **THREEFOLD** injury, viz to the divine mercies,—to the Redeemer's merits,—to your own comfort.

Be it that guilt is great :—yet is it boundless ? Is it infinite, like the kindness of God through Christ ?—Remember what message our Lord sent to Peter after his fall ; what offers he made at *Jerusalem*, after it had murdered the prince of peace ; how eminently useful and happy he made *David*, after the commission of enormous crimes.—He is the same gracious, long-suffering, sin-forgiving God, to day, yesterday, and for ever.

Beware, dear Sir, that you add not unbelief (the greatest of sins, the most provoking of sins, the most destructive of sins,) to all your other offences.—We have trampled upon the divine laws, and defiled our own souls ; but let us not charge the divine declarations with **FALSHOOD**, let us not make our God a liar.—I am sure God loves you, and Christ intercedes for you : else whence this searching of your heart, this acknowledgment of guilt, this self-condemnation, and thirst after pardoning and sanctifying grace ?

Another proof to me, a very evident and pregnant proof, that the blessed God has a very tender, and particular concern for your eternal welfare, is, his disconcerting your scheme, than which nothing, I think, could be more effectually calculated, to waft you along the smooth stream of insensibility, and pleasure, into the pit of perdition.

Let this, though a thorn in the flesh, be a token for good. He, who has begun to rescue you, will accomplish his gracious purpose.—Ere long, I trust this new song will be put into your mouth, “ the snare is broken and I am delivered.” (*Psalms* cxxiv. 7) Be of good comfort, dear Sir, for with “ the Lord there is mercy and plenteous redemption.” (*Exodus* xxx. 7)

Read by way of consolation *Manasse's humiliation*. (2 *Chron.* xxxiii. 12, 13.)—And see likewise God's gracious dealings, even with *Rehoboam* himself. (2 *Chron.* xii. 6, 7.)

Don't indulge dispiriting ideas ;—or have hard thoughts of the God of everlasting compassion: Oh how weak is our faith!—read and study well that excellent and comfortable little tract, *Liborius Zimmermannus, De Eminentia Cognitionis Christi*.—Converse with some experienced christians; and remember what our blessed Saviour has promised, “Where two or three are gathered togesher in my name, there am I in the midst of them.”—We never make any doubt but our friends (especially if they be the distinguished servants of Jesus) will fulfil their promises, yet we question (fie upon us, fie upon us for our unbelief) whether the divine master himself will accomplish his word.

I am,

Dear Sir;

Your most obliged, and

faithful servant,

JAMES HERVEY;

LETTER LXXXVIII.

Dear—

THIS letter will come to your hands, as the blessings of the everlasting gospel are offered to our souls, without money and without price.

Be under no concern about the report you mention : It gives me not one moment's uneasiness ; we have acted, I trust, as faithful stewards of our master in heaven : and if he approves, how very insignificant is the censure of men ! And what—ah what is a little misrepresentation, or a few lashes from tattling tongues, compared with those cruel mo kings, which our divine and dying Redeemer bore !

You are, I find, as I too often am, in poor Peter's condition, when our Lord addressed him, with that tender rebuke : O thou of little faith, wherefore didst thou doubt ?—Wherefore indeed do we doubt ? Is he not an all sufficient Saviour ? Is not his death a complete atonement, sufficient to take away the sins of a whole world ?—Is not his righteousness a perfect righteousness, able to justify the most ungodly ?—Does not his godhead impart an infinite dignity to both ? rendering them more powerful to save, than millions, unnumbered millions of sins are to destroy ?

Is he not a willing Saviour ?—how willing was Joseph to give the good of the land of Egypt to his aged father ?—How willing was Jonathan, to screen his beloved David from Saul's wrath ?—How willing is an indulgent parent, to deal out bread to his hungry child ? Equally willing, abundantly more willing, is our Lord Jesus Christ to give him self to our souls, to reconcile us to his almighty Father, to fit us for his kingdom, and to take us to his glory.—Let us view him prostrate in an agony of sorrow, on the cold ground ; extended, with racking torture, on the accursed tree ; laid all pale and mangled with wounds, in

the gloomy sepulchre ; and surely we shall have a stronger proof of Christ's willingness to save us, than the testimony of ten thousand ministers preaching on earth, or of ten thousand angels speaking from heaven.

Is he not a faithful saviour ? Having loved his own, he loveth them even unto the end. As his eyes never slumber, nor sleep, so his care for his people is never intermitted : He has written their names on the palms of his hands, and their eternal interests are ever before him : He will never, never leave, nor forsake them : No, not in any circumstance, nor on any account. They are his peculiar treasure, and the ransom of his own dear life ; they are the recompence for all his sufferings, and are to be the Jewels in his mediatorial crown : they therefore shall never perish, neither shall they pluck them out of his hand.—Neither life, nor death, nor things present, nor things to come, shall be able to separate them from his love, from his bosom, from his heart. Happy art thou, O Israel ! who is like unto thee, O people, saved by the Lord ? who is the shield of thy help, and the sword of thy excellency. The eternal God is thy refuge, and underneath are the everlasting arms, surely then thou mayst dwell in safety. (Deut. xxxiii. 27, &c.)

Are we unworthy sinners ? We readily own it ; and oh ! that we may deeply feel it ! but did not Christ chuse to converse with publicans and sinners ? Did he not come to seek, and to save that, which was lost ?—The same spirit, which actuated him on earth, he retains now he is exalted into heaven : let not therefore our deplorable vileness be our hindrance, but our incitement to apply to the ever gracious friend of sinners.—Indeed, if we were not sinners, we should not be proper objects for the Saviour. They who are whole need not a physician, but they who are sick ; for such he made his soul an offering, and for such he brought in everlasting righteousness : he makes intercession, not for the righteous, but for transgressors ; and those, who are afar off, in rebellion and apostacy, are brought nigh ;—nigh to God, and home to heaven, by the blood of Christ.

May these considerations sink into our hearts ; and be made the seed of a lively, growing, and joyful faith !--and may the Lord direct us both, (as we both groan in this tabernacle, and are burdened) into the love of God, and the patient waiting for of Jesus ! when this languishing, this corruptible body will lie down in peace, and rest in hope ; and the soul, delivered from every conflict, cleansed from every stain, will be for ever, ever with the Lord.—Amen and amen.

I am,

Dear Sir,

Yours most affectionately,

JAMES HERVEY.

LETTER XC.

Weston-Favell, June 3, 1749.

So, my dear Sir, the physicians have on the whole given your friend no great hopes of a cure.—The apothecary's shop, the asses dugs, and the mineral waters may, they apprehend, palliate the disorder; but that even a palliation, it seems, is not to be expected, without keeping the mind quiet, and cheerful;—and that this important end may most effectually be answered, the doctors have recommended diversions, travelling, and company; giving a caution at the same time, I am told, against retirement so much praying, and poring over religious books.

Now if cheerfulness be the grand, the fundamental, the only recipe adequate even to the mitigation of this disease, I may venture to assert, that such recipe is to be found—(possibly what I declare may be wondered at, but I aver it is to be found) in the Bible.—It may be seen wrote at length; and it well deserves consideration, in the book of *Proverbs*.

“A merry heart, says Solomon, doth good like a medicine: but a broken spirit crieth the bones. (Prov. xvii. 22)”

That a satisfied, a serene and cheerful state of mind, will in this case be more beneficial than all manner of restoratives for decayed nature, or cordial for the sinking spirits, I can easily believe; nay, I am farther convinced, that whatever can be contrived by the most solicitous care of the physician, will probably be rendered ineffectual, without this prime preparative, this most sovereign prescript.—It is indispensibly necessary, that all possible endeavours should be exerted to have the thoughts calm, placid, and easy.—Every thing must be sacrificed to this most desirable end.

Nothing can be more pernicious, in such circumstances, than the contrary situation of mind — But here will arise a question, how this inward tranquillity may most easily be attained, and most surely established? By company, by travelling, by diversions, the Doctors and some others will reply. — I am far, very far from being an enemy to diversions, when properly chose, and used with moderation. Travelling may beguile the sense of woe and palliate for a while the malady. Company, when cheerful and improving is an excellent source of comfort; when innocent only and entertaining, is of some present service, and ought to be allowed (at intervals) admittance. But these will no more reach the case now under consideration, — are no more able to create a settled tranquillity in the breast, than the gentle motions of a fan are sufficient to impel a wind-bound fleet. If they engross our time, and leave no leisure for nobler methods of consolation, they will certainly prove like heavy, louring clouds, and instead of diffusing, will intercept the rays of heart-felt satisfaction. But what, may it be asked, would I substitute instead of these expedients? — I would beg leave (unpolite as it may seem, and in a manner exploded) to recommend prayer to God, and the daily reading of the scriptures — If kind and friendly conversation be judged proper, why should prayer be disapproved? — Prayer is an humble, but delightful intercourse, with the best, the greatest, the everlasting friend. — And has any earthly friend exercised more loving-kindness? Is any earthly friend more able to administer relief than the blessed God? If there be such friends, let them be our whole dependence, and let omnipotent goodness be secluded from any regard.

“God has so loved us, that he gave his own son,” dearer to himself than all angels, and all worlds, to die for our salvation. Rather than we should perish for ever, he sent his infinitely glorious son to take upon him our nature, and suffer the unknown agonies of crucifixion. — To shew his readiness to succour us in any distress, he styles himself the father of mercies, and God (not of some, but) of all comfort, (2 Cor. i. 3.) — And where is the person, from whom

we may more reasonably expect to receive tender and compassionate succours, than from this all-gracious God? —Is he not as powerful, as he is gracious?—What Job said of his companions. is, in a degree, true of every human aid : impotent and miserable comforters are we'all.—But the God of heaven is able to give songs in the night of distress ; to make the bones, which sorrow and anguish have broken, to rejoice. If he speak peace, who shall cause disquietude ; or what shall destroy our tranquillity? —Indeed, if we apply for comfort, to any thing lower than heaven, or by any such means, we exclude frequent prayer ; we neglect the fountain of living waters, and hew to ourselves cisterns, broken cisterns, that can hold no water.—The scriptures (and believe me, as I speak from daily experience) are a treasury of comfort —One, who had drank deep of the cup of sorrow declares, that they rejoice ; and that for his own part, if his delight had not been in the divine law, he should have perished in his trouble, (see Bible Psalm cxix. 92)—These things, says the favourite disciple, write we unto you (not barely that you may have joy,) but that your joy may be full, (John xv. 11.)—And St. Paul adds, that whatever things are written by the spirit of inspiration, are written for our benefit ; that we through patience, and comfort of the scriptures, might have hope ; (Rom. xv. 4.) that blessed hope of eternal life, which is an anchor to the soul, in all the storms of adversity ; which is the oil of gladness, swimming above all the waves of affliction.—By having recourse to diversions and amusements, in preference to the strong consolations suggested in the Bible, we act as injudiciously, we shall be deceived as certainly, as if amidst the sultry heats of summer, we should seek cooling refreshment from a painted tree, and shun the embowering shady covert of a real grove.

If we are afflicted, the scriptures acquaint us, that our afflictions are the chastisements of a father, not the scourges of an enemy. They give us assurance, that the all-disposing providence will not suffer us to be afflicted, above

what we are able to bear ; (See 1 Cor. x: 13.)—that they shall turn to our good, and bring forth the peaceable fruits of righteousness ;—that they are light ; are only for a moment, and yet shall work out for us a weight, an eternal weight of glory —Can all the volumes of Heathen morality suggest, or all the recreations in the world afford, such rational and solid consolation ?—Without these consolations afflictions will be like a latent sore, smarting and rankling in the heart, will produce discontent with our condition, and repining at providence ;—a melancholy temper, and a fretful carriage — Trifling company, and worldly pleasures, will serve only to aggravate the misery, and make us inwardly mourn, that while others are in the elevations of mirth, we are pressed with a weight of calamity. Whereas by means of these sovereign consolations, afflictions may be improved to the health of the mind, and become a most salutary expedient for furthering our spiritual happiness.

Can any thing be more (or equally comfortable) than the privileges recorded in that charter of our salvation, the scriptures ?—There we are told, that as many as truly believe in Jesus Christ, are children of the Almighty ;—that the Lord who commandeth the waters, the glorious God who maketh the thunder, the everlasting king, who ruleth all things in heaven and earth, is their father : He pities them as a father pities his own children ; (Psalm ciii. 13) —and that a mother may sooner forget her sucking child, than he can remit his tender care for their present welfare and endless felicity. (Isaiah xlix. 15.)—that, because we are sinners, Christ Jesus, with infinitely more than parental tenderness, bore our sins, and expiated all our guilt, in his own bleeding body upon the tree. (1 Peter, ii. 24.)—Because we frequently offend, and always fail, our merciful High-Priest ever liveth to make intercession for us, and to plead his divine merits in our behalf. (Hebrews vii. 25.)—Because we have many corruptions ; (Galatians iii. 14.) and to renew us after the image of him, who created us ; (Colossians iii. 10.)—Because we are liable to manifold misfortunes, and with a variety of sorrows, the

same holy spirit is promised, under the amiable character of a comforter (John xv. 7).—Because all flesh is grass, and all the goodness thereof (the youth, the beauty, the wealth, all moral accomplishments, and every worldly enjoyment) is withering, and transient as the flower of the field, (*Isaiah* xl. 6) the *scriptures* direct our view, and consign over to our faith, a most incomparable, reversionary inheritance; an inheritance reserved in heaven for us, which is incorruptible, undefiled, and that fadeth not away. (1 Pet. i. 4)

Are these things, I would ask the physicians, likely to deject the mind, or oppress it with heaviness?—Need their patients fear an aggravation of distresses, from the offer, from the enjoyment of such blessings?—Much more reasonably might the bleeding wound, fly from the lenient hand, dread the healing balm, and court its cure from the viper's envenomed tooth.—Have these truths a tendency to engender gloomy apprehensions, as the medical gentlemen are too apt to *imagine*; or do these *increase* the load which galls an *afflicted mind*?—Rather, what heart, (that attends to such glad tidings and believes them) can forbear even leaping for joy? These are calculated to put off our sackcloth, and gird us with gladness; are enough to turn the groans of grief, into the songs of gratitude.

Cheered by these *reviving* considerations, supported by this *blessed* hope, the ancient christians were more than conquerors over all their calamities; they even gloried in tribulations, because *these* were the appointed way to the kingdom of heaven. (*Acts* xiv. 22) They took joyfully the *spoiling* of their goods, knowing, that they had, in the world *above*, a better and more enduring substance, *Heb.* x. 34.—They perceived with complacency, the decay of their earthly tabernacle; because there remained for them, after their dissolution, a house not made with hands, eternal in the heavens. (2 *Cor.* v. 1.—Perhaps we may not arrive at such heights of heroic and triumphant exultation, but surely we should try those remedies, which in their case, were so surprisingly and happily successful.

On the whole; a peaceable composure of mind, and calm *resignation* to the all-wise will of God;—an *holy joy*

in the merits of our ever blessed Redeemer. and a well grounded hope of unutterable and immortal bliss, in a better world ; these, these are more absolutely needful for a case like this, and will do more towards relief, than all the drugs, which nature produces.—And very sure I am, that these noble anodynes are dispensed no where but in the scriptures ; are to be procured no otherwise than by prayer.—Other methods may stupify for a moment, but will not remove the pain, much less introduce permanent ease.

I speak not this from mere speculation, or conjectural probability.—I have MYSELF EXPERIENCED the efficacy of the preceding expedients for these desirable purposes. Having been a sort of veteran in affliction, I have been under a necessity of applying these consolations ; and have the utmost reason to bear witness, that there are none like them.—The scriptures are the treasury of joy and peace, and the truly religious are generally the most uniformly cheerful.

It you apprehend what I have here advanced on the means of obtaining true cheerfulness and solid peace of mind, may be in any measure instrumental to the comfort of your friend, you would do well perhaps to communicate it, as I presume you are not ashamed of appearing in the recommendation of the Bible.—The physicians would probably sneer at such sort of advice, but the arguments will not be the less valid on that account ;—and if their patient be seriously disposed, such sneers would have little or no effect.

Do you recollect Dr. Young's lines † in the eighth night ?

———Would'st thou not laugh,
This counsel strange, should I presume to give ?
Retire, and read my Bible, to be gay,
Their truths abound of sov'reign aid to peace !
But these thou think'st are gloomy paths of joy.
False joys indeed are born for want of thought ;

True joys from thought's full bent and energy :
And this demands a mind in equal poize,
Remote from gloomy grief, and glaring joy ;
Much joy not only speaks small happiness ;
But happiness, that shortly must expire :
Can joy unbottomed in reflection stand ?
Can such a joy meet accident unshock'd ?
Or talk with threat'ning death, and not turn pale ?

Though my letter is much longer than I at first intended, and stands in need of an apology for its prolixity, I cannot conclude without giving you a fresh assurance, that amongst the great number of those, who esteem and respect you, there is not one of them, who more sincerely regards you than,

Dear Sir,

Your most^dobliged, and

faithful^dservant,

JAMES HERVEY;

LETTER XCI.

Weston Favell, Dec. 15, 1755,

My very dear Friend,

I Return you my best thanks for sending me a copy of so smart and sensible a letter, which came to me very à-propos ; and which I think is so likely to do good in this disputatious age, that I wish it was printed in some of the magazines, and public papers.—I am much obliged to you for your kind caution against my being drawn into a controversy ; particularly by the very warm and overbearing Mr. * * *, who is now grown impatient of the least contradiction, and far from being a very desirable companion, or correspondent.

Controversy is as much my aversion as it can be your's ; for where that begins, religion too often ends ; and I shall not enter the lists I promise you with any one, unless I am absolutely necessitated to it : But if I am compelled to appear in print on such an occasion, I shall endeavour to pay due regard to Solomon's excellent advice, viz. " A soft answer turneth away wrath ; but grievous words stirreth up anger." Prov. xv. 1.—Instead of exasperating my adversary by cutting reprehensions, I will, if possible, constrain him by a candid and respectful treatment to moderate his temper ; and by a coercive propriety of arguments, persuade him to relinquish such tenets, as I think erroneous.

God grant, that I may never behave with an indecent resentment, how great soever may be the provocation of my gainsayers ; but that in all my writings and conversations I may avoid the hasty spirit lest I injure my own

peace of mind, and disgrace my profession, as a christian and a minister.

It is a rule with me, always to speak well of the good qualities even of bad men ; especially when others are censuring them with an unmerciful severity ;—and I could wish that every controversialist would embrace what was in general good in it, however he might doubt, or censure some particular opinions of the contending author.

To live peaceably with all men is my earnest desire, and my daily prayer ; and in order to do this, I am more and more convinced of the necessity of candour, humility, and a conscientious regard to the example of our Lord and Saviour Jesus Christ.

I am,

Dear Sir,

Yours most affectionately,

JAMES HERVEY;

A Copy of the Letter above mentioned, never before printed.

Dear Sir,

“ I HAVE a strong and settled aversion to all
 “ *manner of dispute*, in things, that relate to a message of
 “ perfect peace, and love. The kingdom of God is no
 “ more opinion, than it is meat and drink ;—and argu-
 “ mentation can have little to do where a new heart, and
 “ a right spirit is the the business, or work to be perform-
 “ ed.

“ If we prevail in our disputes (though I believe there
 “ is not a single instance in which either of the antagon-
 “ ists ever condescended publicly to own himself in the
 “ wrong,) our adversaries then became baffled worldlings :
 “ —if they prevail, when they become worldlings trium-
 “ phant.—When we deal much in disputes we soil our
 “ souls, and endanger the temper of meekness and love,
 “ which we are so frequently enjoined to cultivate, and
 “ which are the very badge of christianity.

“ As for amicable disputes in religion, 'tis as errant
 “ cant as an amicable suit at law.—A dispute about the
 “ sacrament, as naturally removes the mind out of its state
 “ of perfect charity, as a quarrel about a whore.—The sub-
 “ ject alters nothing, 'tis the temper of mind wherewith
 “ we handle these matters, that defile the man ; and 'tis
 “ morally impossible to meddle to any purpose, without
 “ having the mind disordered.

“ St Paul was plainly of the same opinion, when he
 “ wrote thus to Timothy ; if any man consent not to whol-
 “ some words, even the words of our Lord Jesus Christ,
 “ and to the doctrine, which is according to godliness. he
 “ is proud, knowing nothing, but doting about questions

“ and strifes of words, whereof cometh envv, strife, rail-
 “ ings of men of corrupt minds, and destitute of the truth;
 “ supposing that gain is godliness, from such withdraw
 “ thyself, 1 Timothy vi. 3, 4.

“ This is the constant case of all the disputes in the
 “ gospel itself.—The more they are argued, the further
 “ they were always from the point; insomuch, that even
 “ those who are said to believe on Christ, at the begin-
 “ ning of the chapter of dispute, before the end of it take
 “ up stones to cast him.

“ In short, till a man be a christian in some measure, he
 “ has neither ability, nor any right in nature to talk about
 “ it — ’Tis more absurd than a controversy between a fish
 “ and a fowl, about the best and most commodious ele-
 “ ment to breathe in.

“ The peace and purity of our own minds, is of more
 “ value than of every other endowment.—For my own
 “ part, I had rather be able to bear patiently the nick-
 “ name of fool or madman than to become famous for all
 “ the wisdom and prudence which the world knows how
 “ to commend and esteem.

“ In this poverty of spirit, I would heartily entreat all
 “ my friends, earnestly to seek after that love and peace,
 “ which is only to be found in the face or similitude of
 “ our dear master, the Lord Jesus Christ.—The want of
 “ this most amiable and christian disposition in some emi-
 “ nent professors, for I never admired a rough, and boiste-
 “ rous zeal, has often startled and chagined him, who is,

Dear Sir,

[Yours most affectionately,

R. W.

W

“ P. S. We may talk what we will about religion, it is
 “ nothing less than a divine temper.—What is short of
 “ this is prating about religion, and that’s all.—I meet
 “ with many doctrinal christians, who are very dabs at
 “ chapter and verse, and yet very bond-slaves to earth, and
 “ self,—Spiritual christians (which are the only true ones)
 “ are almost as scarce as Phoenixes.”

LETTER ACII.

Saturday Morning.

My very dear Friend,

LET me exhort you to live as on the borders of eternity ; and often to reflect where your late fall from your horse might have hurried you, Eternity is at hand : He, that cometh, will come, and will not tarry — O that your soul may prosper ; for without that, what are ail the riches, pleasures, and honours of this earth ? But it cannot prosper, unless the world be under foot, and your affections fixed on Jesus. What besides him, my dear friend, deserves a thought ? And how tenderly has he dealt with us, notwithstanding all our ingratitude and provocations ? I can say no more than I have said to you ; but I pity you and I pray for you, that you may conquer this fear of man : —I wish you would every day for the next month, read some part of Professor Franck’s Nichodemus, or the Fear of man. Dr. * * * told me he had a great regard for you, and wished you would set your face, as a flint ; exert your talents to promote the gospel, and confess the Lord Jesus boldly before men on every occasion : and when they talk obscenely, or take the Lord’s name in vain, you ought genteelly to reprove them, or leave the company : This would be acting like a christian !—But while you are thus

silent, meally mouthed, stand so much upon your politeness, and have such a fear of being censured by worldly-minded people you may take my word for it, you will do very little good ; and be a stranger to that comfort and peace, which others, who stick closer to Christ, daily experience ;—that comfortable peace of God, which as Archbishop Seckner finely observes, page 132. of his nine Sermons, is that sense of being in friendship with him, that feeling of comfort and joy flowing from him, which passeth all understanding ; exceeds the conception of those, who have not experienced it, and will exceed hereafter the present conceptions of those, who have. Adieu, my dear friend —Think well on what the Archbishop has so pathetically described ; and then meditate on this alarming text, and reconcile it with your own pusillanimous conduct, which you miscall prudence ; “ Whosoever shall be “ ashamed of me, and my words in this adulterous and “ sinful generation, of him also shall the son of man be “ ashamed, when he cometh in the glory of his father with his holy angels.” (Mark viii. 38)—Once more adieu !—Remember, that this is the declaration of the Lord, who bought us with his blood, and suffered the unknown agonies of crucifixion to save you, and

Dear Sir,

Your most obliged, and

faithful servant,

JAMES HERVEY.

LETTER XCIII.

Weston-Farell, May 13, 1758.

Madam,

I HAVE too long delayed to acknowledge the favour of your last. The reflection gives me uneasiness, but the occasion gives you an opportunity of exercising indulgence. If you please to ascribe my silence to much business, and little health, you will do justice to my proceeding, and to your own candour.

You enquire after the best Week's Preparation for the Sacrament—I cannot say that I much admire any of those books. They are, I think, loose, rambling, indistinct companions; they tend rather to bewilder, than inform the judgment—For my own part, I prefer the little account of this ordinance in Mr. Marshall on Sanctification, to all those prolix treatises.—It begins page 298, of the sixth edition, to which I wrote a commendatory preface.

If you should want a collection of prayers suited to this solemnity, or to any other occasion, there is none, in my opinion, better than Mr. Jenks's Offices of Devotion, (which has passed thirteen editions) price 3s. I should far sooner chuse to read his two volumes of Meditations, than the new Whole Duty of Man. Jenks has written another little Treatise, excellently good, and truly evangelical; it is entitled, Submission to the righteousness of God. It was one of the first books, that gave me an insight into the truth of the gospel; or the way of salvation, by the infinitely glorious obedience of our surety, Jesus Christ.

The word amen, has two significations. It denotes an ardent wish. Lord, let it be according to my humble petition.—It denotes likewise a firm faith, Lord, I am per-

suaded, that thou wilt fulfil thy promise, to grant my petition.

If you love entertainment, my next shall recommend a book, which is as entertaining as a novel or a play, yet edifying as a sermon. I believe Madam, you would have no reason to repent of the purchase, if you was to buy Mr. Boston's Human Nature in its four fold state, of which as I have given a character in the second volume of Theron and Aspasio, I need not say any thing more in this place.

As God is sending forth his word, and renewing the face of material nature ; so he may send forth his blessed spirit, and reveal Christ, and renew the state of our souls ! This will make us to differ from our former selves, as much as the present bloom and verdure of the creation differ from the rugged desolations of the winter.

I wish you, Madam, the continual presence of this divine comforter.

I am,

Honoured Madam,

Your very affectionate

and truly sincere Friend,

JAMES HERVEY;

LETTER XCIV.

Weston-Favell, June 23, 1758.

My dear Friend,

I LITTLE thought, when I put Mr. *Wesley's* manuscript into your hand, that I should see it in print so soon. I took very little notice of it, and let it lie by me several months, without giving it an attentive consideration. Now then the question is, whether I shall attempt to answer it? Give me your opinion, as you have given me your assistance; and may the father of mercies give you an increase of knowledge and utterance, of peace and joy in the holy ghost.—Ill I have been, and ill I am; torn almost to pieces by a cough in the night, which admits of no remedy; whatever is taken to assuage, exasperates it. Of all men living, who are not absolutely confined, surely I am the weakest. If by such weakness the Lord Jesus will vouchsafe to glorify his name, how transparent, how effulgent will be the glory of his power!—I have not seen Mr. P * * this many a day; no, nor this many a month. How I fear, lest the world has beguiled him! blessed be the Lord, for setting our affections on a happier state; blessed be his grace, for giving us some knowledge of Jesus, as the way to immortal mansions. There we may be citizens, here only sojourners.

I am,

Dear Sir,

Your obliged Friend,

JAMES HERVEY.

LETTER XCV.

Weston-Favell, Aug. 5, 1758.

My dear Friend,

HEREWITH I send two other sheets of my intended work. Be so good as to examine them with rigour, and correct them with freedom.

I am afraid, lest the weakness of the advocate, should injure the blessed cause.—I am the more solicitous, because the unexpected acceptance of my fast sermons will probably open a pretty wide door of admission for this piece. Into Dutch they are translated; and a letter, received last week from some pious and ingenious stranger in America informs me, that they have been reprinted there, and found much acceptance: all this will be a kind of recommendatory preface to this projected piece. The good Lord grant, I may speak and write sound words, such as cannot be reprov'd!—my prayer is, that you may be of quick understanding in the fear of the Lord, always and on all occasions, and more especially when you are sifting and improving the writings of,

Dear Sir,

Your most affectionate friend,

JAMES HERVEY.

LETTER XCVI.

Saturday Morning.

Dear Sir

IN reply to your question, "Why so many learned and very clever men in all worldly affairs, should treat religion with so much indifference, and remain unaffected by every argument that can be urged to rouse them from such a state of delusion," I send you my opinion in a few words, *viz.* "Because they do not pray for the assistance † of the holy spirit"—And I send you an answer more at large, extracted from a book of the celebrated Dr. Bates's, which I was lately reading, entitled, *THE SOVEREIGN AND FINAL HAPPINESS OF MAN*, with the effectual means to obtain it.

"The efficacious influence, says the Doctor, of the holy spirit, is requisite to change the WILL, that with a free and full consent, OUR WILL may desire and prosecute the spiritual, eternal good.—Without this, the conviction of the mind is not powerful enough to convert the soul from the love of the world to chuse heaven—There may be an enlightened conscience, without a renewed heart. Though the JUDGEMENT assents that God is the supreme good; yet till the heart be circumcised, and the sensuality of the affections taken away, divine love (which directs our life to God as our blessed end) can never possess it.

† See Christ's own words, Luke xi. 13.—which the generality of mankind disregard; no wonder then, that the world should lie so much in darkness, and be thus dead to vital religion.

" If men had a visible and strong assurance of the eternal state hereafter; if all those who lived godly in a visible manner ascend with *Elias* to heaven; and if all who continued in their sins visibly descend into hell, (as *Corah* and his company were swallowed up alive by the earth before the *Israelites*;) if men could hear the joyful exultations of the saints above, and their high praise of God; then hear the desperate cries and deep complaints of the damned: nay, if one according to the desire of the rich man was sent from the dreadful regions below, and with his fiery tongue should preach a sermon on those torments, not describing them at a distance, but by a sensible demonstration in himself, yet this alone would not be sufficient to draw off men's hearts from the deceitful and transitory happiness of this world and to fasten them on the perfect and eternal happiness in the next. Indeed, they could not then indulge their vices so securely; but yet they would be strangers to the life of God, such an inveterate alienation of heart is in men from real holiness; from the quickening spirit of God (by a directing persuasive light, which represents the truth and goodness of spiritual things) transforms the soul, and makes it spiritual in its valuations, and affections, it is inwardly averse from grace and glory.

" How earnestly therefore ought we to PRAY, that this holy spirit may direct our hearts to the love of God, and to the patient waiting for of Christ Jesus, when he shall come to be glorified in his faithful servants, and admired in all them, that believe "

In another place Dr, *Bates* expresses himself in these very momentous terms: " worldly men, when death is near, are not so much affected with the loss of the crown

* " Holiness is a divine principle, without the sincere prevalence of which, ' no man shall see the Lord ' Heb. xii. 14.—It is the great end of the gospel as well as the law, to promote and advance which, the grace of our Lord Jesus Christ and his holy spirit, has been revealed and imparted to us." See Dr. Stenhouse's Friendly Advice to a Patient; (13th edition, page 10.)

“ of glory, and the kindom of heaven, as with their leave-
 “ ing the present world, and its vanities:—this makes
 “ death intolerably bitter.—In short, till the love of God
 “ inflames and purifies the heart, the fruition of his glory is
 “ not esteemed, nor desired.”

Your question will be still further answered by considering thoroughly *two* tracts, wrote by PROFESSOR FRANCK : one of which is entitled, *A short Introduction to the Practice of the Christian Religion*, (price three-pence ;) and the other is entitled, *Nicodemus, or A Treatise against the Fear of Man* ; wherein the causes, and sad effects thereof are briefly described, with some remedies against it ; price one shilling ;—dedicated to the honorable society for reformation of manners.

And now having mentioned PROFESSOR FRANCK, and his *Treatise against the Fear of Man*, I cannot conclude without observing, that I think him one of the most eminent christians, and most extraordinary men I ever heard of, as his *Pietas Hallensis*, which I read with admiration, and deep humility, sufficiently demonstrates ; and had I been a member of the society for reformation of manners, when the dedication of his *NICODEMUS* had been presented to them, I should have made a motion to have had an hundred pounds expended in a proper *distribution* of that most important book, as there can be no material reformation, till the *fear of man* is removed, and as nothing can be better calculated to extirpate *such fear*, and promote all the other laudable ends of the society.

I am,

Your very affectionate

and truly sincere Friend,

JAMES HERVEY.

P. S. The title of the book I recommended to your son, please to tell him, was *Henry's Pleasantness of a religious Life*. The author designed it particularly for young people; and in my conversation with them, I generally mention it; I am indeed the more solicitous of having it put into their hands, as they are too apt to look upon religion in a gloomy view, considering it as destructive of every enjoyment.

LETTER XCVII.

Weston-Favell, Oct. 24, 1758.

My dear Friend.

LET me repeat my thanks for the trouble you have taken, and for the assistance you have given me, in relation to my controversy with Mr. Wesley: he is so unfair in his quotations, and so magisterial in his manner, that I find it no small difficulty, to preserve the decency of the gentleman, and the meekness of the christian, in my intended answer: may our divine master aid me in both these instances, or else not suffer me to write at all.

I have just been reading *Ihab. iii. 13*, seemed difficult to clear; one of the metaphors referring to an animate, the other to an inanimate structure; I should be glad to know, how you understand, and how you would explain the passage. Perhaps, at your leisure, you will consider the whole chapter; and, when I ask for a descant upon me, give me an elucidation of *twenty* verses.

I have certainly a very great esteem for Dr. Gill, yet I never could assent to his notion of eternal justification. I am very much obliged to you for pointing out to me the

passage in *Theron* and *Aspasio*, which seems to favour, or proceeds upon such a tenent.—It shall be altered in the next edition.

My dilatory proceedings you will ascribe to the real cause, *sickness*; when you will not deal with me according to the law of retaliation, but according to that law of kindness, which the grace of our Lord Jesus Christ has written upon your heart.

Indeed I think your arguments are unanswerable. If so, don't you think there are some things in my *third* Dialogue exceptionable: I wish you would examine it, bring it to the touchstone of your last letter, and where it is wrong, correct it.

I should like to have *Theron* object something in your way of argumentation, and *Aspasio* frankly confess, that he has over-shot the mark. Such an acknowledgement endears the character of the speaker, and such a circumstance makes the sentiment more impressive on the reader.

I have often thought the second verse of *Psal.* cxxxi. very difficult, and have been at a loss to find out the propriety of the comparison. Why composed and quiet as a weaned child? When we know, that the time of weaning children, is always a time of disappointment, often of disease. At this season, they are particularly froward, and peevish; the *very reverse* therefore of that frame of mind, which the *Psalmist* seems to be illustrating.—This was the best solution, which occurred to my thoughts. A child, weaned from his mother, is disquieted and fretful: such is my *natural*, and such would be my *habitual* temper, was I not influenced and calmed by grace; but through divine grace my mind is reigned and quiet as the weaned child when brought back to the mother, and lulled to rest on that soft and warm bosom, where it had so often lain, with the greatest delight; but from which it had been, for a season, withdrawn.—You see, I would translate *in Pectus sine Gremium Matris sue*. But whether my translation be waitatable, or my paraphrase such as suits the tenor of the psalm, I submit to your determination.

Accept my sincere thanks for your valuable correction of a passage in my sermon : such *improving* animadversions will always be more acceptable than the *incubriating* voice of applause ;—far more acceptable to,

Dear Sir,

Your most obliged, and

faithful servant,

JAMES HERVEY.

LETTER XCVIII.

Friday Morning.

Dear Sir,

YOU ask me what I think of you, in case it should please God to take you out of the world, in the perplexed state you have described to me.—An answer to such a question, is much more difficult than you seem to be aware of ; and therefore, I must beg leave to decline passing any sentence.—We ministers are to teach, warn, comfort, and exhort every man according to God's most holy word ;—but after death comes the judgment on each

of us. For alas ! how little, how very little do we know of one another, or of ourselves ? The most amazing, perhaps, and one of the most humbling considerations too, which can well be offered to the human mind, is that, though we cannot form a tolerable judgment of *any* man's *real* condition, yet *God* shall judge the world, the *whole* world in equity ; not so much as *one single* case, how intricate soever it may seem to us, will *he* mistake.—He was, is, and ever shall be omniscient, and omnipresent.—And yet, short sighted creatures as *we* are, how often do we usurp this prerogative, and presume to judge our fellow-creatures. A certain author, whose name I forgot (though I registered to the following effect from him in one of my old diaries) has observed, “ that it is impossible for us mortals to form an *equitable* judgment of the state of any *one individual* ; because *God alone* knows all the circumstances in which he *has been*, and now *is*. He *alone* can be the proper judge of his abilities and powers—what opportunities he had of improving himself and of doing good ; what were the force of his temptations ;—what difficulties he had to struggle with ; what portion of divine grace was given to him ; what natural understanding he had ; what acquired knowledge was or could be obtained by him ;—and in short, what the *true* state of his case was.—Nor will he condemn any one unjustly or arbitrarily.—How *comfortable* a reflection is this ! (especially to one, who is cruelly persecuted, or unjustly censured) that *God* shall judge the world *in equity* ;—and yet,—what a tremendous thought is it, that every day we live we provoke this judge of all men, and increase our heap of sin,—which swells into such a frightful size, such a stupendous mountain of guilt, as will make us one day stand *amazed* at the sight of it.—But what art thou, O thou great mountain ? Before *Zerubbabel* thou shalt become a plain. (*Zech.* iv. 7.)—We have an advocate with the father, Jesus Christ the righteous ; and *he* is the propitiation for our sins.—Oh ! that I may have a devout and lively faith in him, as it is by *him alone* my sins can be cancelled.—May the cry of his blood drown

“ their clamour.— We are, most just God, the children of
 “ thy wrath, and he is the son of thy love, who died to
 “ save us ; and through *whom* thou art willing to receive
 “ us.— Yet what a distrustful fainting of mind comes over
 “ me, on the remembrance of former transgressions, which
 “ neither a reflection on God’s ineffable goodness, nor on
 “ the unbounded value of the sacrifice of Christ ; can *effec-*
 “ *tually* relieve ?— Hear me, (O Lord God, in this my hour
 “ of heart-felt distress, nor take thou vengeance of my
 “ sins : spare thy creature, O Lord, spare *him*, whom thou
 “ hast redeemed with thy most precious blood ; let thy
 “ mighty spirit fit me for mercy and acceptance ; and be
 “ not, oh ! be no angry with me *for ever*.”

With this *prose* quotation, I send you a *copy of verses* on
 the renovation of a sinner ; which will, perhaps, at this
 time, be neither unacceptable, nor unseasonable.— It was
 wrote by a very particular friend of mine, and is as poeti-
 cal, as it is instructive and consolatory.

I

WHEN with my mind devoutly press’d,
 Dear Saviour ! my revolving breast,
 Would past offences trace ;
 Trembling I make the black review,
 Yet pleas’d behold, admiring too,
 The pow’r of *changing* grace.

II.

Th’s *tongue*, with blasphemies defil’d,
 These *feet*, to erring paths beguil’d,
 In heav’nly league agree ;
 Who would believe such lips could praise,
 Or think my dark and winding ways,
 Should ever lead to thee ?

III.

These *eyes*, that once abus’d their sight,
 Now list, to thee in warr’ry light,
 And weep a silent flood ;

These *hands* ascend in ceaseless pray'r,
 Oh ! wash away, the stains they wear,
 In pure, redeeming blood !

IV,

These *ears*, that pleas'd could entertain,
 The midnight oath, the lustful strain,
 When round the festal board ;
 Now *deaf* to all th' enchanting noise,
 Avoid the throng, detest the joys,
 And *long* to hear thy word. ~

V.

Thus art thou serv'd, in ev'ry part,
 Oh ! wouldst thou but transform my heart,
 That drossy thing refine ;
 That *grace* might *nature's* strength controul,
 And a new creature,—body, soul,
 Be *all*—be ever thine.

I transcribed these verses, as I hope you will commit them to your memory ; and often repeat them as you ride or walk, till your tongue, feet, lips, eyes, hands, ears, and very heart, are subservient to the great end of your own salvation, and that of others.—Exert yourself ;—be of good cheer ; the clouds that darken the face of your affairs, will here long disperse. He, who gave his blood for you, and refused not to bear the racking agonies of the cross for you,—he will not leave you, nor forsake you. God, who is faithful and just, has promised to give us our sins through the mediation of his son.—Lord I believe this, help thou our unbelief.—So wishes, and so prays,

Dear Sir,

Yours most affectionately, ,

JAMES HERVEY.

LETTER XCIX.

Wednesday Morning.

My dear Friend,

I THANK you, for remembering me before the throne of grace. Let your *prayers* be for my cheerful resignation to the divine good pleasure, and for clear manifestations to me of Jesus Christ. My life has long been a burden to *myself*, and is now become unprofitable to *others*.—Your intention to visit me is kind, but I am not fit for company, unable either to carry on, or relish conversation: I am best when alone: do not therefore give yourself the trouble of coming ten miles. I accept the will for the deed.—As to your translation of *Zimmermannus * De Eminentia Cognitionis Christi*, I will, if my languid spirits can bear the task, carefully read it over, which I have never been able to do since I saw you in *London*. I lent it to Mr * * *, when he has done with it desire him to convey it to me: you shall then have (if the Lord will) the result of my renewed perusal of that piece, which I formerly was so desirous of having *translated* by you. May the Lord of all power make you strong to labour in his sacred service, and crown your labours with abundant success.

I am, &c.

JAMES HERVEY]

X

* This was a favourite book of Mr. Hervey's—and he desired Mr. Moses Brown to translate it from the Latin, and promised to write an introduction to it which he never lived to perform. The translation will be published by Mr. Brown about Michaelmas next. See Vol. I. p. 230, 241, 246. It was then published.

LETTER C.

Saturday Morning

My very dear Friend,

I HAVE read over again and again, the corrected copy of your little tract, which you intend for the next edition, and have examined it with my best attention : not able to make any amendment, which is considerable, I have only suggested some *slight* alterations. Elegance you do not covet in such a composition ; plain and neat is the proper array for such an address.

I am surprised to read the letter which the popular gentlemen from *Durham* writes against your book. Never fear, my friend :—our *writings*, as well as our *lives*, are in the hand of God almighty : if he will spread, what shall obstruct them ? If he will work by them, who shall disannul his design ? Oh may we cry to him, cleave to him, and live by faith on him ! for not by might or power ; not by eloquence of composition, not by interest of patrons, but by my spirit, saith the Lord.

Pray take a little pains with my *Theon* and *Aspasio* :—you can scarcely imagine what enquiries are made after it, and what a demand there is for it, even before publication. I makes me rejoice with trembling. All wise, all-gracious Jesus, be jealous for thine own honor.—Let me not, oh ! let me not, cloud its brightness, or obstruct its progress, by any injudicious touches of my pen.—I now feel the loss of our valuable friend Dr. *Doddridge* to whose judgment I ever paid the highest deference ; but since he is gone, and we can have no more of his personal counsels, let us redouble our attention to his writings.

I expect you will tell me my manuscript is very prolix ; but I designedly made it so, that my friends might judge

What is proper to be omitted. It is easier you know, to expunge than to compose : I wish they would with a leaden pencil inclose in a parenthesis what they would have dropt : I hope, to retrench *one fourth* part of the copy. May the God of wisdom direct, and the God of mercy prosper *all* our undertakings !

I am,

Your very affectionate

and truly sincere Friend,

JAMES HERVEY,

LETTER CL.

Weston-Favell, Dec. 5, 1747.

My dear Friend,

I ASSURE you I am *extremely concerned* for the death of your most excellent wife, as indeed, indeed I think she has left *few equals* behind her.—“ Take her all in all, “ I shall never see her like again *.”—But, my dear friend, you must not give way to *excessive* sorrow—all proper

allowances I tenderly do, and ought to make, as such will be made both by God, and man ; but yet our sorrows must not be immoderate, or inconsistent with the will of God, and resignation to his providence — Give me leave to present you with, and recommend to you on this melancholy occasion a repeated perusal of Dr. Grosvenor's *Mourner* *, or the *Afflicted relieved* — 'Tis a most valuable gem ; and, as 'tis wrote in numbers like the Spectators, it will not weary your attention. I am sure you stand in need of the Consolations, and helps there suggested ; I am never without some of these little books to give away to my acquaintance under affliction ; especially for the loss of dear relations or valuable friends ; I think it, for these purposes, one of the most judicious and universally useful books extant ; and it well deserves to be translated into the language of every nation where christianity is professed.

Don't you often recollect in this season of distress, the discourse, the prayers, the amiable, the rejoicing, and the heavenly spirit of our dear friend, who was with us last month ? Blessed be God for making him such a lovely example, and such a zealous promoter of pure and undefiled religion — Blessed be God, for promising us the same divine spirit ; and giving us the same glorious hopes, which have had such a quickening and enobling influence on his heart. — The rich goodness of the Lord exercised to others, should encourage our expectations, should strengthen our faith — Let it then, let it be so. — Adieu ! my dear friend ! — I will come to you again very soon. In the mean time I will not cease to pray for you, as I am with great compassion, and great esteem,

Dear Sir,

Yours most affectionately,

JAMES HERVEY.

LETTER CII.

Dear Sir,

I SHOULD be glad to suggest any thing, either for your improvement, or consolation.—But what can I suggest, while you entertain such *hard* thoughts of Christ; and will not be *persuaded* out of this strange notion, “that the *curse of God* has lighted on you, and will follow you *to the grave*.” Such a thought (and it must be taken up without any *real* foundation) not only renders you extremely miserable, but will blast all your future usefulness.—Suppose you had *rebelled* against God in a *more extraordinary* degree than even *your own imagination* can paint; and suppose you was *rejected* by him at the present; yet what says the apostle. “*Humble yourself in the sight of the Lord, and he will lift you up.*” (*Jan. iv. 10.*)

As to the quotation from Mr. * * *’s letter to you, wherein he observes with a kind of triumphant malignity, “that the *Devil* had taken an advantage of you, in relation to some imprudent management in the affair, at † † †, &c. &c. &c. and dragged you, as he expresses it, through a horse-pond, dirtied and wet to the great diversion of the *spectators*.” I ask of *what* spectators? Of the worldly-minded only, and the envious; to whom your former flourishing state as a *first rate* christian, was a constant and visible *reproach*; yet *Christ* (though you are now thus depressed) is still your friend, and will break satan’s teeth; and though *dirty*, will cleanse you; though *wet*, will receive and warm you.

Now let me put a *question* to you.—Would you *reject* your child, because, when drest in its best cloaths, he had met with a like misfortune?—Or, suppose he had rambled out in the snow, and scratched himself with briars, and

came to you bleeding and cold, would you turn him out of doors, when he claimed your *pity* ?—We do not *know* Christ well enough, how kind! how good he is to us!—what is my kindness and compassion for you (on which you seem to place so high a value) in comparison of *Christ's* —Have I been nailed to the cross for you?—On pray earnestly to HIM, for

———To HIM, to HIM, 'tis giv'n,
Passion, and care, and anguish to destroy,
Thro' HIM soft peace and plentitude of joy
Perpetual o'er the world redeem'd shall flow.

Prior's Solomon.

He has satisfied God for all your sins:—he is your advocate;—and has procured for you the inestimable gift of the holy spirit to subdue your iniquities.—Cultivate the love of God in your heart, and he will make your path of duty plain before you. I dare say, God will make you more abundantly useful than ever; oh bring your mind off from this destructive notion, “that the *curse of God follows you* .”—This is a suggestion of satan's to prevent your usefulness;—but remember that text, “The Lord knoweth how to deliver the godly out of temptations.” (2 *Pet. ii. 9* .) And he will certainly deliver you out of this, and restore you to his wonted favour.

Don't select such terrifying texts for your *Meditation* , as in your letter you tell me you have done.—It is as improper, as if you should eat the coldest melon, or use the most slight covering when shivering with an ague. Cause the morning after you receive this letter (by way of antidote to the texts of your own selecting) the following for your *Meditation* : His mercy is greater than the heavens; (*Psalm cviii. 4* .) His mercy endureth for ever. (*Psalm cxviii. 1* .) Put together these two expressions, and see whether they do not amount to more than either your imprudences, or your distress.—You have to be sure done amiss, and dealt foolishly in the matter of † † †, God forbid I should justify

your conduct :—but oh let it not be said, let it not be once *surmised* that it is beyond the reach of God's unmeasurable goodness to *pardon* or of Christ's immensely rich merit to *expiate*. The Lord loves you with an everlasting love ; and take if you please, the latter part of the xxxth of *Isaiah*, verse 8. for your *Contemplation* ;—the words are, “ *For the Lord is a God of judgment : blessed are they, that wait for him.* ”

None can tell, none can think, what mercy there is with the Lord ; with inconceivable tenderness his bowels yearn towards the weakest, frailest believer in his dear son. —We have dishonored his holiness, and violated his law ; but let us not, to accumulate our follies, *derogate* from the boundless riches of his *mercy* in Jesus Christ, to all those who *seek*, and entreat it —There is a wide difference between *humiliation* and *despair*.—Draw near to Christ with an humble boldness.

May you see many many years on earth ; and, when the earth shall be no more, may you be received into the *new Jerusalem* ; where dwelleth righteousness, consummate righteousness ; and everlasting happiness.—This, my dear Sir, is my earnest wish, and fervent prayer for you, and for myself, who am with great compassion and true regard,

Dear Sir,

Your most obliged, and

faithful servant,

JAMES HERVEY.

P. S. My favourite author *Liborius Zimmermannus*, whispers to me on this occasion the following passage :
 “ Said I not unto thee, if thou wouldst *BELIEVE*, thou shouldst see the glory of God, and experience his good-

"ness, when least deserved, or rather notoriously forfeited." Hence may we be convinced, that his loving kindness is unbounded, is unwearied, is infinite; as much surpassing all our follies, and all our thoughts, as the world of waters exceeds the drop of a bucket.—O for a spirit of steady faith to live under the continual BELIEF of this precious, precious truth.

LETTER CIII.

Biddeford, October 12, 1742.

Dear Sister,

I RECEIVED your kind letter. It was a pleasure to hear from *Hardingstone*, the place which gave me birth, and the place which preserves my sister.—I am obliged to the Rev. Mr. Rose for remembering me, and desire him to accept my best compliments; I hope he will be an instrument of doing much good. *To save souls* is the noblest acquisition in the world; infinitely more desirable, than to find great spoils. May this be *his* honor and happiness, and may it be my continual aim!

My poor *aunts* are no more, they are gone the way of all flesh; eternity has received them; their state is now become unchangeable. Oh, that we may be alarmed by their departure, and labour while we have time, to make our calling and election sure.

My mother tells me, you have been much indisposed: I shall rejoice to hear, that you are better. Sickness and afflictions are God's call; they are divine admonitions, and

warn us not to be fond of the world, but to set our affections on things above. May the blessed Jesus make them effectual to our souls!

I wish I had any news to write, that you can understand, and relish. The small-pox is marking many, and carrying off some among us: it is a privilege of no small value to be past that infectious disorder: I have often thought, that it is too lively *an emblem* of the condition of our souls by corrupt nature and evil practice. So polluted, so loathsome is our better part in the eve of uncreated purity, till we are washed, till we are cleansed in redeeming blood. May we earnestly long to be washed in that fountain, opened in our Saviour's side for sin, and for uncleanness.

See how our judgments and inclinations alter in process of time! I once thought I should make less use of the *Spectators* than *you*; but now I believe the reverse of this is true, for we read one or more of those elegant and instructive papers every morning at breakfast; they are served up with our tea, according to their original design. We reckon our repast imperfect, without a little of Mr. Addison's or Mr. Steele's company. I wish Miss Bechy K — an increase of happiness in the change of her state: marriage should augment our joys, and diminish our sorrows. My humble service attends Mrs. K —, Mr. C —'s family, and Mr. V —. My love to my brother, and to yourself concludes all at present to be communicated by

Dear Sir,

Yours most affectionately,

JAMES HERVEY.

Y

LETTER CIV.

Weston-Favell, Dec. 6, 1756.

Dear Sir,

I RECEIVED your obliging and valuable present of the *Spiritual Poems*, wrote by an *American*. It is an *extraordinary* performance, considering the disadvantageous circumstances, under which the author laboured.—A spirit of zeal and devotion animates the whole.—There are too some elevated thoughts, and fine lines in it, particularly in that part of his poems, which he entitles *Man's Fall and Exaltation or the Christian Triumph*.

I hope the sale of it will answer your expectation, and recompense the cost you have bestowed in printing it so elegantly, and on so fine a paper.—But, be that as it may, you have my best wishes that it may become the darling of the public; and you have at the same time the sincere thanks of,

Dear Sir,

Your most obliged, and

faithful servant,

JAMES HERVEY.

LETTER CV.

Saturday Morning.

THANKS to my dear friend, for the entertainment he has given me, by *Hanway's* account of * *Nudiar Shah*; an illustrious villain indeed! he spread firebrands, arrows and death. May we be conformed to his image, who went about doing good.

If you have Voltaire's life of Lewis XIV. be pleased to give me the perusal of it: I fancy, his reign in *France*, was somewhat like the Augustan age in *Rome*. Periods of politeness both! but what are those to heaven? that world, where DWELLETH righteousness, consummate righteousness and everlasting happiness. Don't you long more and more, for those courts of the living God! don't you love him more and more, who (after he had overcome the sharpness of death) open the kingdom of heaven to all believers?

Warburton I hear has published two volumes of sermons, octavo; in which it seems, he has decried experimental religion, disregarded the peculiarities of the gospel, and treated the operations of the spirit as mere enthusiasm. If this be the effect of his great learning, then good Lord deliver us all, say I, from such an attainment. If you either have, or can borrow them, just let me peep on them — Don't buy them to gratify me; I can relish nothing but what is evangelical.

Your friend's Dissertations were put into my hands; very pure diction, but that is all; all to me, at least. There was the bone, but the marrow was gone; Jesus Christ, my portion and your's, was forgot — How different his strain from St. Paul's resolution, "I am determined to know no thing but Christ Jesus and him crucified," which hap-

* See Hanway's accurate and entertaining travels, in two volumes quarto, page 255 of the second volume,

pered to be the subject of my exhortation to my family last night. Lord reveal thy adorable son, the all sufficient Saviour in our hearts; and the more others neglect him, so much the more let us, my dear friend, be zealous to honor him.

I have looked into the manuscript you sent me. There seems to be many lively and spirited sentiments in it, but surely it is defective in the main point. St. Paul, I am apt to think, upon a perusal of the treatise, would say, the author has good sense, may be no bad moralist, but being ignorant of God's righteousness, and going about to establish his own righteousness, he has not submitted to the righteousness of God, Rom. x. 3.

Did you ever read Mr. *Whatley's* * remarks upon *Shakespeare*? If you have not, I will send you the pamphlet. They are very ingenious, and well deserve the notice of the public; particularly of your's, who are such an admirer of *Shakespeare*.

My text on *Wednesday* evening will a complete description of a christian; viz. "We are the circumcision, which
" worship God in the spirit, and rejoice in Christ Jesus,
" and have no confidence in the flesh." (Philip. iii. 3.) A fine subject for your *Meditation*! —why should I not add, for your conversation also?

I am, &c.

JAMES HERVEY.

* This gentleman published all Ben Jonson's works; wrote a supplement to Mr. Hervey's remarks on Lord Bellingbrooke; (see Vol. I. pag. viii. of the life, and is now compiling the history and antiquities of Northamptonshire, in three volumes folio.

LETTER CVI.

Dear Sir,

TELL our ingenious friend at * * *, if I did not give a direct answer to his question, it was because he had stated it improperly. His manner was like making a raw apothecary's apprentice the proper judge of a doctor's bill: If such a chap could take upon him to say, "Doctor, your language is unintelligible, your recipes are injudicious," what answer would you make? Some such answers must be made, even to Dr C * * * and Mr. O * *, if they or Dr. C * * * maintain or would insinuate, that the mystery of sanctification, as delineated by Marshall, is unintelligible, and injudicious; merely because they do not immediately discern its propriety.—I own, the third, and fourth direction of Mr. Marshall seem obscure; but this does not arise from any improper manner of treating the subjects, but from the mysterious nature of the subjects themselves.

This, says Dr. C * *, is my firm faith, "that if we do well, we shall accepted through the merits of Christ."—I might ask the Doctor whether he does well? Dare he avow this, even before me his fellow-worm, and fellow-sinner? How will he then maintain the pretension before that infinitely pure God, in whose sight the very heavens are unclean?—But I chuse to ask him, (what may seem less offensive) he has never read of the righteousness of faith * ?—of being made righteous by one man's obedi-

ence † ? and of righteousness imputed without works ‡ ? Now I should be glad to learn, what the holy spirit means by these expressions ? And if our worthy friend pleases to shew, how his faith can be made comfortable to any one of these texts, I will undertake to demonstrate the conformity of my faith to them all.—Ah ! why should we hug a despicable rag, and reject a suit of beautiful apparel ? The Lord Jesus enable us all to discern the things that are excellent.

Let me wish you and Mrs. † † all joy and peace in Christ. These are the true compliments of the present season.

I am,

Dear Sir,

Your very affectionate

and truly sincere Friend,

JAMES HERVEY

† Rom. v. 911

‡ Rom. iv. 6,

LETTER CVII.

Dear Sir,

I HERE send you part of my manuscript copy of Theron and Aspasio ; if you think it worth your while to bestow any corrections upon them well ; if not this also is well. For my own part, so very languid are my animal spirits, I am more and more indifferent about them : I see so much weakness in my mind, and so many imperfections in my compositions, that I am afraid to venture upon the stage of observation again.—An obliging letter from Mr. H——r, informs me of his willingness to peruse and correct any literary attempt of mine ; and discovers, I think, still more and more the integrity, simplicity, and piety of his heart.

I prefer both South's and Delaune's sermons to the bishop's for soundness of doctrine,—The first might be crabbed in his temper, and the second voluptuous in his life, yet both are more evangelical in their sentiments than he is.—Those, who can read such kind of moral essays as the bishop's, (very improperly called sermons) as guides to heaven, and as good comforters while on earth, will one day I hope form a better judgment, and be enabled in a clearer manner to discern the things which are excellent.

On Dr. Stenhouse's * recommendation, I have lately read Dr. Watts's treatise on *the Love of God, and its Influence on all the passions* ; which is indeed a most excellent book,

* See the eighth edition of his *FRIENDLY ADVICE TO A PATIENT*, page 58.

happily calculated for usefulness — If you have never seen it, you have a pleasure yet to come ; and I would by all means advise you to get it. — The love of God is indeed the source and soul of religion ; — and what can produce it, what can cherish it, but a sense of God's love to us manifested in his dear son ? by whom we are fully assured, that he has forgiven us all trespasses, and will give us life eternal.

Present my affectionate compliments to your family, and believe me, as I really am,

Dear Sir,

Your very affectionate,

and truly sincere Friend,

JAMES HERVEY,

LETTER CVIII.

Weston-Favell, February 22.

My dear Friend,

THE three volumes of *Theron* and *Aspasio* desire you first to accept them, then freely to animadvert upon them ; and above all, to implore the blessing of God for them. I think, when people's sentiments differ so excessively as Mr. † † †'s and mine, it is best to be at a distance. O ! may we all be kept close to our divine head ; and in

a little time, that which is imperfect will be done away.— The book you enquire after, which Mr. — saw in my study window, was written by one Mr. Bogatzky, a German ; in which language it passed nineteen editions from which it is now translated *, and entitled, “ The Golden Treasury for the Children of God, whose Treasure and hearts are in Heaven ” The verses are elegant, and edifying on most of the subjects. Mr. Bogatzky observes judiciously, that it is not to be expected, that a performance of this nature, will suit the taste of those, who unhappily mistake mere outward morality for true christianity ; and go no further than natural reason and strength will carry them : but such as either have, or desire to have a real experience of the kingdom of God in their souls, will find much in it to the awakening, comforting, and encouraging their hearts in the right way.

I am,

Dear Sir,

Your very affectionate

and truly sincere Friend,

JAMES HERVEY

Z

LETTER CIX.

Weston, Saturday Morning.

MUCH I loved, and much I esteemed my dear friend, before ; but now methinks I love and esteem him more on account of his kind acceptance of my free admonitions.—D, my dear friend, let us remember how important the hours of our present life, and the moments of social intercourse are.—Dr. Wall of Worcester, who has a fine taste for painting, can, though engaged in great business, paint, and talk now and then upon paintings ; — Dr. Cotton of St. Alban's who has a fine genius for poetry ; ——— though amidst a variety of employs, can write, and give his sentiments on poetry : ——— and why should not Dr. S ———, though in an equally large sphere of action, edify his acquaintance, by his tongue and pen, with some religious hints. This, I think, is his distinguishing talent ; and when he pleases, I am sure no man knows how to introduce scripture better, or to converse in a more striking manner. Oh ! that a stricture of it may run thro', brighten, and dignify his temper, his business, his whole conversation !

You are perfectly right in esteeming those authors, whose piety beams through all their pages. And for this very reason, I esteem, admire and embrace Jenks's Works ; Marshall on Sanctification ; and Witherspoon on the imputed righteousness of Christ ; because nothing has so efficacious and benign an influence on true piety, as their doctrines : Nothing so sweetly calms the conscience, so thoroughly refines the affection, or, to say all in a word, so effectually sheds abroad the love of God in the heart.

I wish you and Mrs. S —, abundance of comfort in Miss Sophia. It was said of one, Nabal in his name, and folly is with him, (1 Sam. xxv. 25) So I say of your infant daughter, Sophia is her name, and may wisdom be with her! even the wisdom from above, which St. James so charmingly describes in chap. iii. 17. and not with her only, but with her parents, and also with their truly affectionate friend.

I am,

Dear Sir

Your very affectionate,

and truly sincere Friend,

JAMES HERVEY.

LETTER CA.

Miles's Lane, Saturday Morn.

My dear Friend,

IF I am tolerably well, I will wait upon Dr. C.††† on *Tuesday* morning.—He has a delicate genius, and I dare say he is an excellent physician:—Oh that his fine parts may be grafted into the true olive-tree, and bring forth fruit unto God:—If providence permits us to meet, I hope to have some evangelical discourse with him.

Sure you would not go to *London*, without putting to your heart some of your own important questions, under the heads of self-examination.—Have you indulged yourself in needless amusements, needless diversions of any kind?—Have you employed your time usefully to yourself, or to others?—My dearest friend, remember in what book, by whose hand several such like questions are written! I fear you have not so much as spoke one word for Christ, since you have entered the metropolis; though you must have had so many opportunities. Oh! why do you thus bury your sprightly talents in a napkin!—edify your neighbours by your conversation.—What a loss has Mr. †† and Mr. †††, and others of your correspondents, sustained by your forgetting, or disusing the language of Sion?—I have lately purchased *Lowman's Exposition of the Revelations*.—Give me leave to refer you to the fifth verse of the second chapter, “Remember therefore from whence thou art fallen, and do thy first works.” Pray lend me *Lowman* on the *Civil Government of the Hebrews*, which I hear is a most

excellent book, and illustrates many obscure passages in the Bible.

Do you keep a diary as you used to do, a secret history of your heart and conduct, and take notice of the manner in which your time is spent, and of the strain, which runs through your discourse? Do you minute down your sins of omission as well as commission, and observe the frame of your spirit in religious duties? Do you register your most secret faults, those faults to which none but your own conscience is privy; none but the all-seeing eye discerns?—And do you often review these interesting memoirs? remembering at the same time, that for all these things God will one day call you into judgment.—Keeping a diary is the way to know ourselves, and of all other preparatives it best disposes us to prayer; and to seek in earnest after that blessed Redeemer, who died to save sinners; and through whom alone we can ever expect to enter the kingdom of heaven.

Adieu! my dear friend!—God in heaven bless, and protect you! I hope to see you ere long—and am in the meantime with true regard,

Dear Sir,

Your most affectionate friend,

JAMES HERVEY.

LETTER CXI.

Weston-Favell, Feb. 22, 1758.

Madam,

I RECEIVED the favour of your letter, and found no small pleasure in perusing its contents. It gave me a singular satisfaction, to see a lady of such fine sense, and in the very bloom of life, *mindful* of the things which belong to her eternal peace. May this happy disposition increase with your increase of years! and it will be the greatest *blessing* that you can enjoy, or your correspondent wish.

If my writings have afforded you any entertainment, or been the means of administering the least improvement, I desire to adore and bless the all-gracious God. For he, Madam, teaches to profit; his spirit commands success; and all our good comes wholly from his heavenly benediction.

I am pleased to find this, among your other valuable expressions; 'I want to have all those heavenly consolations.'—You consider religion in a right view. It is not a *vexatious burthen*, or an irksome task; but it is intended to be the comfort of our lives, and the joy of our hearts.—God is the God of all comfort, Christ is styled the consolation of Israel, and the holy ghost is called the comforter.—The gospel is the most comfortable report imaginable; it is glad tidings, and the joyful sound; it assures poor sinners, that God has laid all their iniquities, both great and small, on his beloved son; that Jesus Christ has brought in a most perfect and everlasting righteousness, whereby they may be justified; and that our first, our great, our leading

duty is, to believe all this, in our own behalf, for our own benefit.

By the comfort and peace resulting from these blessings, it would win our hearts to love the God, who is so immensely amiable and gracious to us; to be studious of doing his pleasure, who has made such unspcakably rich provision of our happiness. The apostle prays for his Thessalonian converts, that the father of everlasting compassions, would first comfort their hearts, and then, and thereby, establish them in every good word, and work.

Permit me, Madam, to wish, that you may be stedfast and immoveable in your present turn of mind, which is so truly wise and noble: that by him, who sitteth in heaven and beholds all the children of men, it may be said of Miss * * *, as it was formerly said of another excellent person; "MARY has chosen that good part, which shall not be taken from her."

To these wishes, allow me the additional pleasure of being,

Madam,

Your most obliged, and

faithful servant,

JAMES HERVEY,

LETTER CXII.

Weston-Favell, March 4, 1768.

Dear Mr. —,

I HAVE a long letter, containing two or three sheets, from Mr. *Wesley*.—It consists of animadversions on my Dialogues and Letters, which I should be glad if you would peruse, and favour me with your opinion. He wrote me one before, more stinging and sarcastic than this. I have taken no notice of either being very unwilling to embark in controversy; but for your judgment on the last, which is written with candor and temper, I should be much obliged, and have an additional reason to be,

Dear Sir,

Yours most affectionately,

JAMES HERVEY

LETTER CXIII.

Weston-Favell, March 11, 1758.

Madam,

I AM much obliged for your benevolent wishes, relating to my health. By way of return, permit me to wish, that your *soul* may prosper, may flourish, may blossom as a rose; that you may “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

From this passage we may observe, that the way to advance in true holiness of heart and life, is to advance in the *knowledge of Christ* — It is for want of knowing *Christ*, that the generality of mankind are so captivated by trifles, and enslaved to transient gratifications. It is for want of knowing *Christ* thoroughly, that many christians have so little peace and joy, and many go mournfully in their way to eternity.

By his knowledge shall my righteous servant justify many.—By giving them the knowledge of himself, of his divine *dignity* and inestimable precious *work*; of that grand *price*, which he paid for the redemption of sinners, which delivers them from the wrath to come, and entitles them to the inheritance incorruptible, undefiled, and that fadeth not away.

The divine power, says St. *Peter*, has given us all things pertaining to life, and godliness—How? through the knowledge of *him*, who has called us to glory and virtue; through the knowledge of *Christ*, as calling us to the enjoyment of *eternal* glory, which he has procured for us by his blood; and thereby most sweetly leading and engaging us, to the *exercise of every virtue*.

I hope *Marshall on Sanctification*, will be blessed to your consolation, and edification. If it is not at the *first* reading, it may at the *second*, or it may at the *third*. I would say to the reader of this excellent treatise, as the prophet *Elijah* said to his servant, who went to the sea in order to make observation, but found nothing worthy of notice, "Go again seven times."

As we know MORE of Christ, the more frequently shall we comfort ourselves with the thought, that it is *he*, who will come in the clouds of heaven; and that we shall all appear before the judgment-seat of Christ. *This*, to the believer, is a most comfortable and delightful consideration; "My *Redeemer* is my judge. *He*, who died for me, "passes the *final* sentence. Look! how great is his majestic and glory! so great is my atonement and propitiation."

Shower's serious Reflections on time and Eternity, an excellent little book, which has passed seven editions, generally lies on my Sunday table, that I may not only read, but digest it. I recommend it to your attentive perusal and frequent meditation; and hope you will seriously apply it to your improvement and advancement in a life of holiness. As it will cost only a shilling, you may give some of them away, and a very useful gift it will be.

Should I ever come to *London*, I will be sure to do myself the pleasure of waiting upon Miss * * *. In the meantime, what she mentions by way of caution, shall be observed with all punctuality due to command,

by her most obedient,

humble Servant,

JAMES HERVEY.

LETTER CXIV.

Weston-Farell, Jan. 3, 1758.

Dear Mr. —,

I RECEIVED your welcome valuable letter in due time; but almost as soon as I received it, I was seized with a violent illness; so violent, that the current report was, "*Hervey is dead.*"—Near to death I certainly was; and God almighty knows, I am, according to human appearance, not far * from it even now: but pray let me, if I live, expect the continuation of your remarks.—Your letters are such, as I should delight to read, even in my last moments.

I wish you many a happy *New Year* on earth, and at the last an abundant entrance into the *New Jerusalem*,—where the voice of joy and health is perpetually heard.

Weak I am, very weak, and much out of order; inso-much that I have not been able to go to church ever since *Christmas*. But your writings refresh and delight, in stead of fatiguing me!—Your *fourth* paragraph has most exactly stated the difference, which subsists between yourself, and *Aspasio*, relating to *faith*. The forbearance and candor, with which you treat this difference, does not give up a jot or tittle of your *own* opinion, yet it tends very much to conciliate favour and esteem in its behalf.

Your *vision* is very grand and quite striking; I love such strokes of imagination; they kept attention awake, and impart pleasure together with profit.—*Aspasio* is doubly obliged to your pen, formerly for *correcting*, now for *de.*

tending his work.—You observe my enemy is your's. He has attacked your generous vindication. In reply to this attack, you have spoke my very sentiments*.

Mr. * * *, you will find is angry with me on the opposite score for speaking *too much*; and, as he thinks, *too openly* on the side of election, and particular redemption. Pray favour me with your free opinion, and wherever you think he charges me justly, or I have expressed myself improperly, spare not to speak the naked truth.—He has lately published a large book, price six shillings stitched, on the doctrine of *Original Sin*; great part of which, is an abridgment of Dr. *Watts's Run and Recovery*; and of another treatise, wrote by Mr *Hebden*. In this he takes occasion to quote two or three passages from *Theron and Aspasio*, one from V l. I. page 184, which he thus introduces: “to explain it is a little farther in Mr. *Hervey's* words.—“By federal head I mean, what the apostle teaches, &c. “That as *Adam* was the first general representative (of *this kind*, says *Aspasio*, but Mr. * * * makes him say) of “*mankind*, Christ was,” &c. “Far from resting upon a “single text,” &c. He goes on to the bottom of the page, then turns back to the upper part, represents me as forming a conclusion in these words:—“All these expressions demonstrate, that *Adam* (as well as Christ) was a representative of *all mankind*. And that what he did in this capacity, did not terminate in himself, but affected all, whom “he represented.”—This is a very injurious representation. One sentence is a palpable misquotation. Would it be proper to take any notice of it? I am sometimes apprehensive, that he would draw me into a dispute about *particular* redemption. I know he can say starting and horrid things on this subject; and this, perhaps, might be the most effec

* This refers to the remarks (made by this gentleman to whom Mr. Hervey here writes) on the Scotch author, who wrote the letters on *Theron and Aspasio*.

tial method to prejudice people against my principal point.

I am,

Dear Sir,

Your very affectionate,

and truly sincere Friend,

JAMES HERVEY;

LETTER CXV.

Dear Sir,

UPON a repeated review of your sketches for instructing your family on *Sunday* evening, I really don't know how to improve them.—I think they are well digested;—but when you exercise your talent in speaking from those sketches, do not forget to implore a blessing on what you are going about.—Stir up the gift of God, which is in you, by a zealous use of them; and you yourself will improve them better than I can for you—I shall only suggest, that as soon as you have finished, set down, as fresh heads for another occasion, what new thoughts occurred to you while you was speaking. Oh! let us work while the day lasts! my dear friend, the judge is at the door, and eternity

at hand. May we watch, and pray always, that we may be found worthy to stand before the son of man at his coming.

I inclose part of a letter, sent by a clever man and no mean scholar.

“ It is with infinite pleasure I can inform you, that I am
 “ now brought to a sense of my duty, to which I was an
 “ entire stranger till lately.—Glory be to God, I have now
 “ some concern upon my mind, some serious thoughts of a
 “ future state !—How amazing is it, that a person should
 “ arrive without knowing any thing of the religion he pro-
 “ fesses. Strange as it is this was my case ; for, till with-
 “ in these six months, I was as much in the dark as to spi-
 “ ritual affairs, as one who had never heard the name of
 “ Christ. The *Bible* was to me the same as an unknown
 “ language, and all my pretences to religion were nothing
 “ but a mere lifeless formality. O that the inexorabili-
 “ ble marks of the love of my God, and his goodness to
 “ me, may increase the love I owe to him, more and more
 “ every day !”

Our friend Mr *H—y*, who you know is a great fa-
 vourer of the mystic writers, has desired me to read Mr.
Law's Spirit of Prayer, and *Spirit of Love*, which is an
 appendix to it. I shall ask him, whether he designed it to
 puzzle, or edify me ?—I am sure it has done the first to
 me, may it do the latter to him.—Oh ! what need have we
 to pray for that blessed spirit, which may lead us into all
 truth. I

I begin to be wained from human writings, even from
 the most applauded—The pure milk of the divine word
 my soul covets, Don't you relish its sweetness, and taste
 its power more and more ? The apostle enjoins us in every
 thing to give thanks, for this is the will of God ; 1 *Thess.*
 v. 18.) and if we are to thank him for every thing, how
 ought we to thank him, how can we sufficiently thank him,
 for such a treasury of blessings, as the *Holy Bible* contains
 for us ?—And yet (is it credible ?) there are, there are these,
 who neglect these gracious tidings of a reconciliation
 with God, through the mediation of his own son Jesus
 Christ.

But whatever be the conduct of *others*, let you and I, dear Sir, esteem it as it deserves, and say with the Psalmist, "I will delight myself in thy statutes, I will not forget thy word. Make me to understand the way of thy precepts, so shall I talk of thy wondrous works."—*David* you see prayed to God for illumination, and talked of divine things. That this may be accomplished in us, and that we may follow *David's* example, I dare say you will add an Amen, to the Amen of,

Dear Sir,

Your very affectionate

and truly sincere Friend,

JAMES HERVEY.

P. S. I am told, and grieved I am to hear it, that the once zealous Mr. * * * is grown quite indolent (no very laudable character for a clergyman) and has entirely laid aside his translation and improvement of the elegant Dr. *Stearne, De Visitatione Infirmorum*. He shewed me a specimen of it some months ago: the translation was spirited, and the notes well calculated to supply the author's deficiencies.—Nothing perhaps is more wanted, or would be more useful (especially to the clergy) than a judicious treatise on *Visiting the Sick* in a neat pocket volume; but I am sensible, there is nothing equally difficult to execute. I never yet saw one to my mind.—*The Clergyman's Companion*, as it is called, is little more than a collection of prayers, with the order of visitation of the sick, out of the common prayer, the common service, and the office of public and private baptism. It methinks such a man as Mr. *Walker* of *Truro* could find time to set about it, it would be done effectually; because he is a most experienced

christian, and has long been accustomed to the chambers of the sick ; and would write from facts, and his own knowledge of the human mind —I would not give a rush for a jumble compiled from different authors :—that is the labour of the head, and not the feeling of the heart ; and can never produce the effects I wish to see.

LETTER CAVI.

Weston-Lavell, July 26, 1756.

NOW my dear friend I have procured your favourite author. *Downname's Christian Warfare against the Devil, the World, and the Flesh* He is, indeed, a pleasing perspicuous writer. The language, as you observed, remarkably pure and correct ; he is very experimental, and enters into the distresses of tempted souls ; many things are sweet, comfortable, charming. Sometimes, I think he draws a little veil over the grace of God, not suffering it to blaze out in its full lustre and glory. Don't you think he is somewhat inaccurate, in stating the nature of justification ? *Lib. ii. chap 50.* " Justification, he says, consisteth in two parts ; the first, remission of our sins for the full satisfaction of Christ, by his death and sufferings : the other, the imputation of his abitual and active righteousness."—Should it not rather be, justification consists of two parts ; the first, remission of our sins ; the second, being perfectly righteous in God's sight ; and both these spring from the imputation of Christ's righteousness to the poor sinner ?

I find, from your manuscript, it is your opinion, that the antediluvian sacrifices were slain by the sword of the Cue-

rubim, planted and waved at the entrance of *Eden*. This is a very remarkable, and very awful circumstance, and if true, very worthy of *particular* notice. But what *reasons* have you, dear Sir, for the support of this sentiment? Be so kind as to ment on them, at your leisure

Mr. P * *, about a week after his return to *Northamptonshire*, gave me your letter. I fear, he will become a *pray* to the allurements of the world—I believe he is not very zealous for the *gospel of Christ*. I am pretty sure, he does not love the servants of our Lord; therefore I expect, that, from this quarter, my character will soon be put under an eclipse; nor shall I be much disappointed, if by this incident my new friend is put away from my sight. Thanks for your hints concerning my conduct; it is very seasonable, and shall be observed.

I have sometimes thought, that the best, strongest proof of a future state of happiness occurring in the *Old Testament*, is deducible from the history of *Enoch*. *Enoch* walked with God, was high in his favour, and had much communion with him; it is recorded as a singular reward of his holy and exemplary life, that he was not, for God took him: now if the ancient people of God had no notion of a future state of happiness, what strange apprehensions must they form concerning this instance of the divine procedure? At this rate *Jehovah* must appear to punish in the most exemplary and dreadful manner his *first*, and *greatest* favourite. Whereas, suppose them rooted in the belief of a much happier condition succeeding the present life, and the case is plain, and God is justified in his doings.—Please to give me your opinion, as to this argument.

I hope you are thinking of your new version of *Psalm*, which will be very agreeable, and I hope, not a little edifying to

Yours most affectionately,

JAMES HERVEY.

P S. I here send you Mr. *Moses Browne's* almost literal translation of *Luther's* most comfortable hymn, which is in very considerable esteem in the *German Church*. *Zimmermannus de Cognitionis Christi Eminentia*, is a comment on it; and is now translating by Mr. *Browne* at my desire.

LETTER CAVII.

Weston-Lavell, Jan. 8, 1757.

Dear Sir,

MANY thanks for your last letter, indeed it delighted, and edified me. Think no more of making me any present from your collection of books: it is in your power to give me a greater gratification, from the good treasure of your heart.

I am much pleased with your remark on Dr. * * * sermon; I saw it some time ago, and thought with you, that he entirely mistook the meaning of his text; that his views of the gospel were very dim, and his account of that miracle of grace, salvation by Christ, very lame. I had also the happiness to be thoroughly of your opinion with regard to his injudicious *Outeries against Reason*; I declare, I look upon my religion to be reason in its highest refinement. My reason says, prove all things; admit nothing without a satisfactory proof; and, when any thing is proved to be revealed by God, receive it as an oracle.—I cannot but think likewise, that every part of our religion (though absolutely undiscoverable by reason) is, when discovered and understood, perfectly rational, as it comports with the attributes

of the godhead ; suits the state of man ; and is most admirably adapted to display the divine glory, and redress human misery : whatever is formed with such a tendency, to this *my reason* most readily subscribes, and pronounces worthy of all acceptance

I hope, by the time of the arrival of the inclosed frank, you will have a freight ready for the vessel ; and to me I assure you, it will be more precious than the merchandize of silver, or the gain of fine gold.

You have taken an effectual method, to make me (enervated as my arm is, and languid as my spirits are) more punctual for the future in my correspondence. If this hand has strength to hold a pen, it shall not be tardy in executing this office ; or rather in discharging this debt any more.

I am entirely of your opinion, with regard to the aspect of the times : there seems to be a black cloud hanging over the *protestant* world. I fear, we have abused our privileges. Now perhaps the Lord is going to take his fan in his hand, and thoroughly purge his floor. Prepare us, blessed Jesus ! be our strength in an hour of trial ! be our light in a day of darkness !

I have had some thoughts of publishing a couple of sermons, preached on the two preceding fast-days, relative to this important point. One upon Ezek. xiii. 27. the other upon Heb. xi. 38. Of these two discourses, contrary to my usual method, I happened to take notes. They pretend to nothing refined or extraordinary, they affect neither soaring sentiments, nor lofty style ; they are studiously plain, only, I think, they enlarge more upon Christ our sanctification, our redemption, our only refuge, than most of the discourses, which I have seen written on that occasion — Will you give me your *advice*, and put up a prayer for the divine direction ?

I long for the arrival of your precious cargo ; to me it is peculiarly precious, as it makes evident, that life and immortality were known in ancient times, and revealed in the ancient scriptures. It seems to me a strange, and worse than an useless attempt, to *controvert*, and endeavour to

overthrow this truth.—May you, dear Sir, have much of the spirit of wisdom and understanding, to discover the truth ; much of the spirit of counsel and of might to display, defend, and establish the truth ! even the truth as it is in Jesus.

I am,

Dear Sir

Your very affectionate,

and truly sincere Friend,

JAMES HERVEY.

LETTER CXVIII.

Sunday Morning.

Dear Sir,

I FIND by the papers, that your old friend Dr. * * * the physician is dead !—What a call to us to get our lamps trimmed, and our souls ready for their exit !—what a forcible admonition to do good to immortal souls while we have opportunity !—May the God of glory be ever with you, and bless you with all spiritual blessings !

I greatly wish, that those in the practice of physick, would study *St. Paul*. as well a *Hippocrates*;—and attend occasionally to the religious wants of their patients, when they are consulted as to their bodily disorders. This would be acting the part of christian physicians.—This would be endeavouring to copy after the compassionate physician of mankind, who, while he cured the body, cured the soul.

Being totally and continually silent at the patient's bedside, is, I think, in some measure, denving or being ashamed of the divine Redeemer, who bought us with his blood.—Is it not, as it were, refusing to embark in his cause? How many sick might be improved and comforted by a physician, without any hindrance to his prescriptions, detriment to his character, or loss of his time?—O! that these masters of the healing art would set the Lord always before them; and then he would direct their paths!

I was looking the other day into the life of Sir *Philip Sidney*, who wrote the *Arcadia*, in queen *Elizabeth's* time,—and I find it recorded of him that, “being shot in the thigh in encountering the *Spaniards* near *Zutphen* in *Holland*, and parched with thirst, a bottle of liquor was procured for him,—and just as Sir *Philip* was about drinking it, a poor soldier in the same condition, bleeding and ghastly, was carried along by him, and cast up his dying eyes at the same bottle; which Sir *Philip* perceiving, took it from his own mouth, and gave it the poor man with these words, *THY NECESSITY, HONEST FRIEND, IS YET GREATER THAN MINE.*”—He told the Surgeons when they cut him, “that they had indeed a man under their hands of a sensible and delicate nature, yet one, to whom the great Redeemer had given power above himself, either to DO, or SUFFER: and therefore desired they would not throw a blemish on their art, through over tenderness.”

His last words were, “love my memory:—Cherish my friends:— Their fidelity to me may assure you they are honest:—But above all govern your own will and affections, by the will and word of your Creator and Saviour; in ME beholding the end of this world, and all its vani-

"ties." I will warrant you the soldiers remembered these words of their general; and so would the sick in like manner, long remember the words of their physician, if he would now and then introduce a few religious hints, and drop occasionally a striking sentence or two, with propriety and seriousness.

Worldly craftiness is a bad guide; I wish you may have religious discretion for your's, as *Telemachus* had the discreet *Mentor*.—And that you would begin (instead of paying court to the great,) to court souls for the everlasting bridegroom.—This is your true interest;—and will avail you, when every worldly consideration will be found ineffectual.

As soon as I had read Mr. * * * 's letter, I burnt it according to your desire.—Who can now retrieve the syllables, sentences and words? Thus are the sins of them, who believe in the divine Jesus, done away. What a privilege! what a blessing? Should not our souls exult in it? Should not our discourse dwell upon it?

Adieu, dear Sir,—and believe me with great respect, and hearty wishes for your present and eternal welfare,

Dear Sir,

Your very affectionate

and truly sincere Friend,

JAMES HERVEY.

LETTER CXIX.

Wednesday Morning.

Dear Sir,

THE grievance, of which you complain, like many other grievances, is irremediable ; for according to the old proverb, what is every one's business is no one's. It is the same in *numberless* instances :—How many *turnpikes* are erected, where the money taken will scarce defray the expence of the gate ; and where the roads neither are, nor will be mended ; and consequently, they are nuisances instead of benefits ; yet our nobility and members of parliament pass frequently through such turnpikes, complain of the grievance, but take no pains to redress it.—And even in an affair of the highest consequence, how negligent is the community ? I mean, in the long expected reformation of our liturgy ; in which, excellent as it is upon the whole, there are some passages so justly exceptionable *, that every bishop in the kingdom will tell you, he wishes to have them expunged ; and yet I know not for what political, or *timid* reasons, it continues just as it *did*. Had our *first reformers* been thus indolent, we still had been *Papists*—Our laws are a matter of daily complaint, and might most certainly be *abridged* to the great benefit of the nation : this is allowed by every individual ; but the parliament you see, will not *exert* themselves in bringing this important affair to pass.

I have often wondered, that in this age of humanity, (for such with all its faults it certainly is) that while *Infirmaries*

* Mr. Hervey used to complain, that the baptismal service, (See Vol. I. page 233.) and that for the visitation of the sick were very defective, and much wanted amendment,

are erecting in different parts of the kingdom, public bridges building, and large collections making for charitable uses, that there should be no societies established for redressing *grievances*. To *found* such kind of Societies, would be truly laudable, and highly beneficial: may God of his infinite goodness and unerring wisdom, put it into the hearts of the active, the benevolent, and the powerful, to set in good earnest about the institution of societies for redressing our grievances; some for public, and others for private grievances.—Where such ones established, what a world of good might be done! then the fatherless, the widow, and the injured, would have substantial friends always at hand, who would rescue them from their oppressors, by taking them under their own protection, and defending their cause out of the subscription fund—From these funds likewise the expence of procuring useful acts of parliament, or of getting ineffectual ones amended or repealed, might be defrayed.

I know you will be pleased to hear that Mr. * * *, has lately wrote very seriously to Mr. * * about his religious concerns, and pressed him strongly, “to DETERMINE (as his expression was) and set about religion in good earnest.”—“Pray dear Sir,” said he in one part of his letter, “take care, and do not hurry away life:—Give that affair a serious thought; I am sure it is worth it.—I wish you well, (sorry am I to say I think) better than perhaps you wish yourself.—I should be glad to be mistaken.—Would to God I could persuade you resolutely to fall in love with religion, and espouse its cause with all your interest, and with all your might.—Was that once and thoroughly to be the case, what an instrument might not you be, in the hand of God, to rouse men from their lethargy; to animate them in the pursuit of their own eternal welfare; and to encourage their zeal for that of others?—Oh Sir! a man with your capacity, your fortune, your opportunities, what could their be too hard for him—except himself!—By your irresistible arguments and spirited behaviour you knock down others on every occasion, and carry almost every point you under-

“ take; why don't you knock down yourself?—Aude
 “ sapere, incipe.

“ What *conscience* dictates to be done,
 “ Or warns you *not* to do.
 “ *This*, as your hell, with horror shun,
 “ *That*, as your heav'n, pursue.”

Pope's Universal Prayer.

In another part of his letter, he thus interrogated Mr.
 * *.—“ Will not every wise man, frequently *ask* himself
 “ some such questions as these?—Am I, or am I not, in
 “ the right road?—How long shall I halt between two
 “ opinions?—Is not to day certain, and to morrow uncer-
 “ tain?—Am I *ashamed* of being religious? Have I cou-
 “ rage to stand it out against *God*, and not against the
 “ *World*?—Do I take proper care of my *children's* religi-
 “ ous principles?—If I destroy myself, shall I destroy my
 “ *offspring* too:—an eternally?”

Towards the conclusion he added; “ you have recom-
 “ mended several books to *me*, let me recommend *Rymer's*
 “ * *Representation of revealed Religion* to you;—though, if
 “ I was to advise Mr. * *, it should not be merely to
 “ READ, but TO DETERMINE;—resolutely and unalterably
 “ TO DETERMINE to be a *religious* man.—You want no in-
 “ structions, and the time of life with you is gone a great
 “ way.—Some people, I can tell you, suspect you for a
 “ *deist*: if you really are so, I then *ask*, do you act *devout-*
 “ *ly* on your own principles? Do you pray, to God daily?
 “ this every deist will allow to be *necessary*; and, till you
 “ have habituated your mind to prayer, I shall have little
 “ expectations of doing you that important service, which
 “ you must be sensible by my writing this letter, I am
 “ *very desirous* of doing, as far as in me lies.—The rest

* Dr. Rymer has a great variety of new, yet solid thoughts; expressed with a spirit, and peculiarity of style, extremely entertaining, and quite unaffected. Price 6s.

" must be left to a *superior* agency : I mean the operation
 " of God's holy spirit on your *heart*."

No answer has yet been returned by Mr. * * * to this letter. I believe he is puzzled how to act. He cannot well pass it by in silence ; and to give any thing under his hand on so interesting a subject as religion, will be, to a man of his turn, very ineligible.

You see by the papers, that our great wit * is dead — Is it not a little remarkable, that so long before his death, he should be deprived of his senses ?—deprived of them at the very time he was about writing a most pernicious book, which I am told, he intended to have published with this ludicrous title *viz. The Memoirs of the Reverend Mr. Jephtha Quixote, Saint Errant ; the true and undoubted son of the renowned Don Quixote, Knight Errant ; who inherits all his father's virtues.* The design of which was to burlesque things sacred, as enthusiastical, and to set in a ridiculous light, some of the most exemplary christians, under the notion of Saint Errantry.—This would have been a most malicious piece of wit ; and being the production of so celebrated a genius, would have spread like wildfire, pregnant with infinite mischief ; for as *Horace* has justly remarked,

————— *Ridiculum acri*
Fortius & melius magnas plerumque secat.†

Hor. Sat. X. Lib. I.

When you reflect on this, and other attempts to discourage good men, and to render religion contemptible in the eyes of worldlings, are you not apt to say with the *Psalmist*,
 " The Lord that dwelleth in heaven shall laugh them to

* Supposed to be Dean Swift.

† Thus translated by Mr. Francis,

" For ridicule shall frequently prevail,
 " And cut the knot, when graver reasons fail."

"scorn.*" He, though unseen. directs the whole by his wise providence; turneth men's hearts as seemeth good unto him; and in his hands are the appointments of life and death.—To his guidance, and to his protection, I commend you, my dear Sir, and

Yours most affectionately,

JAMES HERVEY.

LETTER CXX.

Friday Night.

Dear Sir,

I HAVE sent you the following letter for your inspection, and shall make no remarks on it myself, lest I mislead your judgment. The gentleman, who wrote it means well, and is desirous of promoting the interest of the gospel in the way which he apprehends to be *right*; but he thinks differently from you, and me, not only in his notions of *imputed righteousness*, but of other evangelical peculiarities.—I have transcribed his letter, and concealed his name, that you may communicate your remarks with more freedom, than perhaps you would have done, had I not

taken these precautions to prevent your discovery of my correspondents.

Oct. 7, 1758.

My very dear Friend,

WITHERSPOON's essay on the *Connection between the Doctrine of Justification by the imputed Righteousness of Christ and Holiness of Life*, dedicated to you, was lately put into my hands.—You know, that I have an uncorquerable dislike to your favourite expression, THE IMPUTED RIGHTEOUSNESS OF CHRIST. I would on no account have used it in any of my own writings; and I wish it was univerally laid aside, particularly by every minister in his pulpit; because I apprehend, the notions, which the generality of people conceive of the *Imputed Righteousness of Christ*, has done as much mischief, especially amongst the lower sort, to the cause of christianity, as the writings of infidelity have done amongst those of a higher rank. — This is my settled opinion—infidels may be, and often have been convinced; but persons of weak minds, habituated to the sound of the IMPUTED RIGHTEOUSNESS OF CHRIST (a satisfactory definition of which very few can give) are not only steeled against all conviction, but are too apt to disregard morality; and to censure and despise every preacher and writer, who from principle, or any other cause, disapproves of this CANT TERM: pardon me, for I really think it so, and therefore cannot call it otherwise; yet I own myself a great admirer of *Witherspoon's* * Essay, I think it

* Witherspoon's Essay on The Connection between the Doctrine of Justification by the imputed Righteousness of Christ, and Holiness of Life; with some reflections upon the reception which that doctrine has met with in the world. (second edition) may be had of Wilson in the Strand, or of Bury in the Poultry, Price one shilling.

the best defence of the doctrine of redemption that I have ever seen,—my principal and almost only objection is against the phrase, *Imputed Righteousness*. It appears to me quite unscriptural to speak of the righteousness of Christ being imputed to us : it is liable to great abuse, and it is not easily understood ;—nor am I satisfied to use it, notwithstanding all you have said in its defence ; and all, that so judicious and excellent a man as Dr. *Doddridge* (in his sermons on Salvation by Grace) has said to explain it.—I fall in, however, with *Witherspoon's* sentiments, though I do not use his particular phrases ;—and you will observe he himself often intermixes others to the same purpose, as page 17, the Saviour's merit—page 21, vicarious sufferings—Acceptance of the gospel, page 23. Doctrine of Christ crucified,—his atonement—page 29. Flying to the propitiation of Christ—page 36, the doctrine of Christ's Mediation, &c. &c.—By these it appears, that it is not the phrase but the thing—justification by Christ alone, on which he lays the stress. see page 70, line 47, and his arguments will be equally forcible on any man's principles, who is not a socinian.—I believe the doctrine, as he has stated it in page 17, though I should not chuse to use some of his expressions.—His remark, page 61, line 18, &c. is I think very just, and confirmed by many melancholy facts.—Page 63, 64, 65, is perhaps too strong.—The same may be said of other systems of morality :—They, who embrace them, and live unsuitably, are hypocrites. See page 65, line 2 and 3.

Upon the whole, I heartily wish every christian, especially every minister in the kingdom, would carefully read this very useful treatise of *Witherspoon's*, and act accordingly ;—and if I had any acquaintance with him, though I am hopeless of bringing you over to my sentiments, I would endeavour at least to prevail on him to substitute the merits of Christ for the phrase *Imputed Righteousness* in the next edition ;—and then his book would be more extensively useful, as many are prejudiced against the imputation of another's righteousness.

I am, my dear friend, (notwithstanding our different opinions in some religious points) with much real esteem, most affectionately and sincerely your's.

So far my correspondent, whose letter I shall forbear to answer till I hear your sentiments; which I shall expect by the first opportunity — I am sure if I did not think, that the phrase imputed righteousness, was strictly defensible on scriptural grounds, it should never more be used, either in the pulpit, or in the writings of,

Dear Sir

Your very affectionate,

and truly sincere Friend,

JAMES HERVEY.

LETTER CXXI.

Weston-Favell, April 16, 1757.

Dear Sir,

BELIEVE me your letters are far [from fatiguing me: they refresh me even under my greatest weakness. They tell me of Jesus, which was crucified, the only cordial for my drooping soul.

I am raised indeed from my bed, but not released from my chamber, after a violent fever. The two preceding *Sundays* I have been unable to officiate for myself; and my disorder has left upon me so grievous a cough, as makes my days, especially my nights, become labour and sorrow. — Pray favour me with the continuation of your thoughts. They cheer and comfort me in my languid state. — The two sermons were transcribed, before this sickness seized me: and, since I have your encouragement, they shall soon (if my life is prolonged) be put to the press. I propose to entitle them, *The Time of Danger* and *The Way to Safety* †. The Lord God omnipotent accompany them with his blessing! mean they are, as the stones from the shepherd's sling, but I remember it is written, they shall subdue with sling-stones. In this word do I trust, in this word do I comfort me — May our Lord Jesus Christ himself, and God even our FATHER give you, dear Sir, everlasting consolation for all the kindness you have shewed to

Dear Sir,

Your very affectionate

and truly sincere Friend,

JAMES HERVEY.

† These sermons were published in the August following, with another fast sermon, in a neat volume, together with his Considerations on the prevailing Custom of visiting on Sundays; to which volume is now added, *The Ministry of Reconciliation*.

LETTER CXXII.

Weston-Favell, May 19, 1757.

My dear Friend,

ACCEPT my best thanks for your welcome and valuable letter, which found me just released from the chamber of sickness: the fever is removed, the cough abated, but my strength like the bruised reed. And now my mind is a fellow-sufferer with my body; this being enervated, that is enfeebled.

However, as I am delighted with your criticisms, give me leave to propose [another text to your consideration, which puzzled me much, as I was reading yesterday: you will find it in Zech. xiv. 6, 7. The Hebrew of the sixth verse, seems to be uncommonly difficult.

A sermon or two I am still inclined to publish. In this and in all our ways may the God of all wisdom direct us, and the God of all grace prosper us, through Jesus Christ.

I have not the honor of Lord *Dartmouth's* acquaintance, but I hear that he is full of grace, and valiant for the truth; a lover of Christ, and an ornament to his gospel.—Lady *Frances Shirley* is alive and full of good works, and I hope grows up in him in all things who is the head. Dr. *Stonhouse* (whom you inquire after) still resides at *Nor-thampton*; is in high repute as a physician, and, I trust does not forget, or neglect “the one thing needful;” though the world, the smiling world, is a Syren.—Lord, stop our ears against its enchanting song, and let our eyes be blind to its inveigling charms.—Mr. *Moses Browne* executes his ministry at *Olney*, with much acceptance I am informed, and with a good deal of success.—About ten days

ago Mr *Percy* took a family dinner with me — Our conversation turned partly upon points of literature, partly upon evangelical subjects : oh that we may taste the sweetness, feel the energy of the latter, and count all things as dross in comparison of their transcendent excellency ! — Is not your interpretation of *Zech* xiv. 6, 7 rather too forced ? Is not the following somewhat more natural and easy, if not more just ?

It shall come to pass in that day, there shall not be light, full and strong, in opposition to the gloom of night ; but now effulgence and clearness of vision, anon obscurity and dimness of vision : yet it shall be one real, determinate day ; whose duration, whose properties, and all whose circumstances, are known to the Lord. Thus much he hath graciously revealed by his prophet, that during the first periods, the morning and the noon of this wonderful dispensation, it shall not be entire day nor entire night, but a mixture or interchange of both. Sometimes grace triumphant, sometimes, sin rebelling in the hearts of believers : sometimes calamity darkening, sometimes prosperity brightening the state of the Church. However, at the even-tide, when such an appearance is least expected, it shall be unmixed, prevailing perfect light. Then the light of the moon shall be as the light of the sun, and the light of the sun, as the light of seven days. Then the earth shall be filled with the knowledge of the Lord, and his people shall be all righteous.

Freely censure, solidly correct this interpretation, if you think it improper ; and give me leave to expect, according to your own appointment, a monthly letter for the comfort and edification of,

Yours most affectionately,

JAMES HERVEY.

LETTER CXXIII.

Weston-Avell, Aug. 6, 1757.

My dear Friend,

I HAVE been too tardy in acknowledging the receipt of your letter, which was very valuable, and deserved thanks, as speedy as they are sincere.—The true cause of my delay, is this: I have been preparing two or three sermons for the press, which to my enervated hand, is really a work of toil: yesterday I sent them to *London*, and hope to see them in print within the space of a fortnight. I purpose to have some upon neat paper, for the use of the gentry, if 'God shall incline the hearts of any such persons to look into them; and *others* upon worse paper, for the benefit of the *poor*, and the conveniency of giving away.—As soon as they appear, you will give me leave to send you a copy; and, if you should like to give them among the poor, I will send you a considerable number.—With them I intend to put into your hands a treatise lately published, under the title of *Letters on Theron and Aspasio*, in two small volumes, price five shillings.—The author is a *Scotchman*, I presume, because they are printed at *Edinburgh*; and he gave orders for a sett to be sent to me from *Lamburgh*. He conceals his name; and none with whom I am acquainted, are able to discover whose work it is. There are some strictures on my performance; but by far the greatest part of the book, is very wide from this mark. Some things are truly excellent, and some animadversions upon me are perfectly just; but others (if I mistake not) are unfair and disingenuous. The manner of writing is by no means despicable, rather elegant and spi-

rited, than coarse or dull : but there is such an implacable bitterness of spirit and such an unchristian virulence of censure, against many of the best men that ever lived, and best authors that ever wrote, as much surprises and greatly offends me. I think, I never saw a notion of *truth* more lax, nor an idea of *grace* more exalted than in *this book*. However, I will not foretell your judgment, but will desire your acceptance of the piece, and to have your remarks upon it.

If your account of the *ancient* believers and their knowledge of Christ be *right*, then the opinion of the generality of divines is wrong, they suppose, that the devout *Jews* saw in their sacrifices, not barely a *nobler* sacrifice to be offered up by the Saviour, but the Saviour himself suffering, bleeding, and dying. How will you reconcile with your scheme St. *Pau*'s declaration, "the gospel was preached unto them," explained by his definition of the gospel, "Christ died for our sins?" *Heb.* iv. 2 *1 Cor.* xv. 3 — You say, "does any where signify effulgence?" In *Job* xxxi. 27. you will find bearing this signification; yet I must confess, I am not thoroughly satisfied with my own interpretation : It is too low and restricted ;—for the prophet is evidently foretelling a state of things and a stock of knowledge, greatly superior to any thing enjoyed under the *Jewish* dispensation ; and to *this last*, I think my exposition is most suitable. I hope you have a long letter ready, and will not punish my delay, according to the rigour of the law of retaliation.

I am,

Dear Sir

Your very affectionate,

and truly sincere Friend,

JAMES HERVE.

Pray favour me with your dissertation on *Job*, his time, his country, and religion. They are very curious subjects; and you will enrich them with evangelical truths.

LETTER CXXIV.

Weston-Tavell, Sept. 3, 1757.

My very dear Friend,

MANY thanks for your last: I shall read it, and read it again; and the Lord give me a right understanding of that most precious and important chapter.

I hope you will accompany *my sermons* with your prayers to God for a blessing on them, the reader, and the writer; and I shall be truly thankful for the communication of any remarks, corrections, or improvements, which may occur in your perusal of them. This, and any other of my writings I should be glad to have rectified where they are wrong, and enriched where they are impoverished, because, though such improvements may come too late to take place, while I live, they may, when I am * dead, be admitted, and enable me to speak more usefully.

What think you of the method taken by a modern critic to interpret Psal. lxxviii. 30. "*Hoc in loco, fera arundi-*

* Mr. Hervey is now dead—and has left behind him a corrected edition of *Theron and Asaph*; which for a consideration of this passage, it is hoped, not ner, in whose hands that corrected edition now is, will soon publish.

“nis cœtus robustorum. & juveni, sunt leones, tauri, pec-
 “cudesque lascivientes, sivi tyranni feroces insolentesque :
 “quibus continua translatione, addidit psaltes hoc es ;”
 [Here a word is wanting in the original ; and not knowing
 from what author the quotation is taken, the deficiency
 could not be supplied from thence] “que de industria con-
 “culantes argentens rivos adestes nimirum & vastantes
 “judæorum bona.”—The author queries, whether from
 cune, may, consistently with the propriety of the Hebrew
 language, be interpreted a river ? But I am certain, that
 any such expression gained admittance into the school of
 the prophets. Your sentiments upon this criticism, will in-
 struct. and oblige,

Dear Sir,

Your very affectionate

and truly sincere Friend,

JAMES HERVEY.

LETTER CXXV.

Saturday Morning.

My dear Friend,

How fares it with you?—Overwhelmed I find with business!—but still, I trust, remembering Christ, and eternal ages.

I think you reason well, and very strongly on what you propose.—May the wisdom, from which nothing is hid, direct you in all your undertakings!—may the power, to which nothing is impossible, prosper your prescriptions for my benefit and that of others! I assure you I shall steadily persevere in the use of them, and intend to begin very soon: though a continued cold and an unexpected journey, have hitherto unfitted me from taking any medicines of this sort.—Mr. * * * of whom you enquired after me yesterday, told me you impute to the journey my neglect in not having yet sent your prescription to the apothecary's—and I am obliged to your candour for ascribing it to that cause, and not to any disregard of your advice: for I am persuaded,

————— *Si Pergama dextra*
Defendi possent etiam hæc defensa fuissent.

I have just been reading Gerhard's Christian Support under all Afflictions *; and a most excellent book it is.—If your

* Gerhard was one of the most learned and best of men.—This book (price 3s. in 8 mo) was originally wrote in Latin, but its translation into various languages,

medicines have not the desired effect, I must seek relief from him :—From him ; not from a fellow mortal !—and what are all the consolations, which all the creatures in the universe can afford, in comparison of that grand consolation of our condescending Lord's, " Ye are my friends," John xv. 14. " Come and inherit the kingdom prepared for you," Matt. xxv. 34. " Where the inhabitants shall no more say I am sick," Isa. xxxiii. 24.—" and where there shall be no more death, nor sorrow." Rev. xxi. 4.

With great esteem, and under a due sense of many obligations,

I am,

Dear Sir,

Your most obliged, and

faithful servant,

JAMES HERVEY,

LETTER CXXVI.

Saturday Morning.

My dear Friend,

IF you have any law books by you, I wish you would look into the indexes, and see what laws have been made to secure the Lord's-day from prophanation. 'Tis pity, that these * should be unknown to the common people; and still a greater pity, that our justices of the peace should not exert themselves vigorously in an affair of such consequence to the present, and eternal welfare of their fellow creatures. I wish a spirited pamphlet was judiciously drawn up and published on this occasion; setting the sins of omission in a true light.—It grieves me to think how much good is neglected to be done; especially by gentlemen who have leisure and abilities to plan schemes for the public benefit. But alas! so far are they from applying themselves in good earnest to promote religion, that they too generally ridicule or discourage any attempts of this kind.—Ah! how little do they reflect, that the night is coming on apace when no man can work; (John ix 4) and that for all these things God will bring them into judgment.

* All persons, who prophane the Lord's-Day, are liable to the following penalties; and it is much wished that the magistrates would determine to put these laws in execution with the utmost strictness.

By doing or executing any Business, or work of their <i>ordinary callings</i> on the Lord's-Day, or any part thereof, (works of necessity and charity only excepted)—under which head of <i>ordinary callings</i> is included <i>shaving on Sundays</i> , which is a most shameful, and notorious custom;	By the 29th <i>Car. II. cap. 7.</i> persons convict hereof by view of a justice of the peace, confession of the party, or witness, are to pay five shillings, or be put into the stocks two hours: Licensed houses besides forfeit their Licences.
By public Crying or exposing to sale any wares, merchandize, &c.	By the same act it is forfeiture of goods so exposed to sale.
By idling, or wandering in time of divine service,	By the same act five shillings, or stocks two hours.
Alehouse-keepers, Vintners, Inn-keepers, permitting tipling in their houses,	By 1st <i>Jac. I cap. 9.</i> If convicts of such permission are to pay 10s. and if convicts of drunkenness, disabled to an Alehouse for three years, by 21st <i>Jac. I. cap. 7.</i>

Can you tell me who was the * author of *THE DUTY OF REPROOF*? The most material objections against reproof are there considered:—Some cautions and directions are added;—and to such a manner, as may facilitate the successful discharge of this duty:—a duty too much neglect.

* The Duty of Reproof is sold by Downsing in Bartholomew-close, London, price three pence. It is likewise in the catalogue of the books dispersed by the society for promoting christian knowledge.

ed though enjoined us by no less authority than the scripture itself, which is profitable for reproof. "Reprove one, that hath understanding, says *Solomon*, and he will understand knowledge." (*Prov.* xix. 25) and the apostle *Paul* urges *Timothy*, to reprove, rebuke and exhort, with all long suffering and doctrine. (*2 Tim.* iv. 2.)—Indeed my dear friend, you are very deficient in this Duty of Reproof, though you have so many opportunities of doing it with the most propriety.—Pray read this little pamphlet over and over again.—Weigh it thoroughly :—You will then, through the grace of God, be zealous in reproofing others, and will readily pardon the freedom I have occasionally taken in reproofing you, whom I so much love and value. You remember *Sir George Littleton's* lines,

"Some merits *mine* to dare to be sincere,

"But greater *your's* sincerity to bear."

Dr. Sherlock's Defence and Continuation of his Discourse concerning the Knowledge of Jesus Christ, and our Union and Communion with him, was put into my hands the other day; but in my opinion it is far from being a satisfactory defence.—*Antisozzo* is an unanswerable book; and *Dr. Sherlock* never was so gruelled in all his life, as he was by the publication of that witty, keen and solid performance.

Do you know any one who has got *Schmidsius's Greek Concordance to the Greek Testament*? I am told it is well executed, and it must be very serviceable, as it shews at one view in what sense the same word is used in different passages. I will buy it, but I should be glad to see it first if you can borrow it for me.

Bishop Patrick on Contentment and Resignation, I here return you; as likewise *Dr. Barrow* on the same subject.

Baxter on Universal and Special Redemption, I must beg to keep a little longer, especially as you tell me your sentiments, and his are nearly the same.—Our friend *Mr. **** highly esteems this book; and he has sent me *Baxter's Aphorisms on Justification*, which he has desired me, as

they are explanatory of each other, to read at the same time.—Baxter in these pieces, he tells me, steers a middle course between the Scylla of Arminius's System, and the Charybdis of Calvin's—When I have read them with due attention, I shall without reserve, communicate my remarks to you.

Oh! my dear friend, what need have we for prayer to be guided aright amidst so many different opinions, even of great and good men. *Arminius, Calvin, Baxter*, all excellent men in their way! yet how divided in their notions!—but Jesus, that eternal source of love, will, I would charitably hope, bless all, who sincerely desire to magnify his holy name, notwithstanding their different apprehensions on these points.—God of his unerring wisdom assist us in all our determinations! God of his infinite mercy defend us from all error, and grant, that we may be true followers of our Lord and Saviour, who is a light to lighten the *Gentiles*, and the glory of *Israel*! what a comfortable consideration is it, that there is such a light for my dear friend, and for

Dear Sir,

Your most obliged, and

faithful servant,

JAMES HERVEY.

P. S. Please to lend me *Staynoe's Instruction for the good Education of Children*; and Dr. Doddridge on the *Religious Education of Children*.—I am now about writing a little * tract on that subject.

* Mr. Hervey had finished his tract on Education of daughters; which is now in the hands of his brother Mr. Wm. Hervey, Wine Merchant in Miles's Lane London, who has some thoughts of publishing it. ~~It~~ It has since been published.

LETTER CXXVII.

Weston-Favell, Monday Morning.

Dear Sir,

I AM much obliged to you for the loan of Dr. Squire's *Enquiry into the Foundation of the English Constitution*: the performance seems to be curious, useful, and interesting.—But how interesting soever the subject may be to others, it can be very little so now to me; as my indisposition is daily increasing, and must, in all human probability, soon put an end to my being.

In spite of the sarcastical reflections you say are thrown upon me, I must recommend to every one Marshall on Sanctification, and Jenk's Submission to the Righteousness of God.—These are with me the two fundamental books: these teach vital religion. Do they, who would decry faith, and extol their good works, distinguish themselves by the practice of them? If not, I must beg leave to say, they are self-condemned.—Only observe for the next month (by their fruits you will know them) the conduct of those, who are such loud advocates for the merit, the dignity of man, and the freedom of his action; and of those, who rely on the active and passive obedience of Christ. And then tell me ingenuously, which are the people, who pay the greatest reverence to the word of God; and in particular to the fourth commandment?—Enquire which of them use family prayer?—Whose conversation is most edifying? Which of them visit *, and travel on Sundays? and

* Mr. Hervey published some Considerations on the prevailing Custom of visiting on Sundays, which are annexed to the volume of his Fast-Sermons.

which of them pass that holy day, as become those, who have named the name of Christ? I will be bold to say, that on an impartial examination, the majority will be found on the side of those, who embrace the doctrine of the imputation of Christ's righteousness; and who expect salvation by him alone, and not by deeds, which they have done.—Yet I should wonder how men of discernment (men, who one would think should be daily sensible of their innumerable failings) could possibly espouse the opposite doctrines, had I not too many melancholy proofs to the contrary.—You may safely confide in this doctrine; for this, dear Sir, is not to be considered as the particular opinion of James Hervey, but it is the general opinion of our exemplary reformers; 'tis the doctrine of our articles, and our homilies.—Will you say, that our modern moral-christians, if I may so call them, are to be set in competition with men, like these? I appeal to facts—Mark the effect of preaching mere morality, and of preaching the grace of Christ.—But so long, as the devil is suffered to deceive the nations, and so long as the heart is unconvinced of sin, we may assure ourselves, that the doctrines of justification by Christ's righteousness, and salvation by free grace, will meet with opposition. Therefore St. Paul, exhorts Timothy, to fight the good fight of faith: it is an address to a combatant, and supposes a conflict; a noble conflict, the finest word in the most expressive language, importing all, which is good, and great: let us not then be ashamed of the cause,

My cough is very troublesome—I can get little rest—
medicines yield no relief—but my never-failing cordial is
the love of Christ.

Religion bears my spirits up,
A faithful and unchanging God
Lays the foundation for my hope,
In oaths*,—in promises†,—in blood‡.

Watts's Hymns, Book I.

* Heb. vi, 17.

† 2 Pet. 1, 4.

‡ Rev. 1, 5.

Stavroe after whom you enquire, was a good man, a tutor at Trinity College, Oxford, and afterwards rector of St. Leonard Foster-Lane; and in the year 1704, published in two volumes octavo, his Treatise on Salvation by Jesus Christ; mine is the second edition:—it is no contemptible book, though the style is rather too prolix, and he has some peculiar notions.—But who has ever seen a faultless book?—All writers have their failings more, or less—No mortal is exempted from them; not even Homer, Virgil, or Milton himself.—This ought to teach us candour, and humility in such a state of imperfection; and above all it should inspire us with a reverential admiration of the Book of God, which alone is free from error; by which we are guided into all truth; and in which we are promised eternal life; procured for us by the righteousness, sufferings, and mediation of Jesus Christ.—I wish, most heartily wish, you may sufficiently regard this inestimable book; and then you will be like the tree planted by the water-side, which bringeth forth its fruits in due season; and like that happy man, of whom it is written by the Psalmist, “look! whatsoever he doeth it shall prosper.”

I am,

Dear Sir!

Your very affectionate,

and truly sincere Friend,

JAMES HERVEY.

END OF THE SEVENTH VOLUME.



THE

P R E F A C E.

THESE letters, upon the death of Lady FRANCES SHIRLEY, came into the hands of her executors, who were highly pleased and edified with reading them. They shewed them to several of their friends, and they were unanimous in desiring to see them published. They had a great respect for their judgment, and yielded to it for the following reasons :

THEY thought Mr. HERVEY's true character was more legible here, than in his printed books : for he appears the same admirer of JESUS in his closet, as in his pulpit—in his private correspondence,

PREFACE.

as when writing for the public. His heart appears to have been devoted with fervent love to his divine Saviour. They could not doubt of this, who conversed much with him, who saw him at his table, or heard him at his prayers. But in these letters here is fresh proof. They breath the warmest sentiments of gratitude, and demonstrate that the love of GOD in CHRIST did actually influence his private, as well as his public life and conversation.

THE editors acknowledge also, that they had a view to the benefit of the public. They had read these letters with pleasure and profit. The subject, of which most of them treat, had warmed their hearts, and they had been the means of kindling in their breast the same heavenly flame. They felt something of the love of GOD in CHRIST. And they were led to hope and pray, that the publication of these letters might be blessed to others, as the reading of them had been to themselves.

CHRISTIAN READER, they are put into thy hands, that thou mayest profit by them; and if they prove the means of doing thee any good, give the glory where it is due. Mr. HARVEY certainly intended this in writing them. You cannot peruse one letter without seeing, that he aimed at this with a single eye; and with the same aim they are now laid before thee.

PREFACE.

If the blessed GOD please to make them acceptable and useful to his people, we have our reward.



LETTERS,
TO
THE RIGHT HONORABLE
LADY FRANCES SHIRLEY.

LETTER I.

London, January 1, 1750.

MY LADY,

SINCE I have wronged your Ladyship's condescension and generosity, by doubting whether my last letter would be acceptable, I cannot forbear making the speediest reparation possible. In this, I shall take a liberty, which your Ladyship little expects. A liberty, which will more than compensate my late unreasonable diffidence of your good nature.—To hold your Ladyship no longer in suspense, I shall take leave to comment upon your valued and excellent letter. Only assuring your Ladyship, that it

is not to censure, but to admire ; to express my own satisfaction in it, and to confirm your Ladyship's good resolutions from it.

You are pleased to speak of yourself as an unworthy object, before the infinitely exalted GOD of all. I congratulate your Ladyship, on being enabled to think meanly of yourself ; and most heartily wish, that neither the splendour of any thing that is great, nor the conceit of any thing that is good in you, may ever withdraw your eyes from looking at yourself as sinful dust and ashes. But how can your Ladyship entertain such self-abasing thoughts, who have been accustomed to universal admiration, and to shine even in a court ? Perhaps, you will rather ask, how shall I persevere in this amiable and advantageous temper, notwithstanding all the adulatory insinuations, that may be whispered in my ear ? Indeed, my lady, this is a very important enquiry. And the answer is ready.—By meditating on the unspotted holiness, and adorable excellencies of the great GOD.—On the extent and spirituality of his righteous law. On the exceeding faithfulness of sin ; committed by creatures, who are surrounded with the choicest, choicest favors, both of providence and also of grace.

You add, blessed be GOD for all his inestimable mercies.—Your Ladyship does right, to exercise gratitude. A grateful spirit is the most pleasing to our almighty benefactor, and the most honorable to our holy religion ; it tends to render the possessors most serenely happy, and to fit them for a continued communication of divine blessings. Let me therefore entreat your Ladyship to cultivate this ornamental and delightful disposition. By frequently contemplating the free and boundless goodness of your heavenly father. His goodness is altogether as immense, as his power. It is great, beyond words, beyond thoughts, and can only be expressed in his glorious gifts. And O ! how marvelous, are these ! he has given himself to be your portion—his son to be your propitiation—his spirit to be your guide—his promises to be your charter—

and his kingdom, his own celestial kingdom, to be your eternal inheritance. Well may we cry out, with the Prophet, in joyful astonishment, "How great is his goodness, and how great is his beauty!"—I hope, your Ladyship will a'ways beware of harbouring low and dishonorable apprehensions of the divine benignity.

You say farther, that you read the bible with great comfort—Persist, my Lady, in this best of studies. This is the way, to enlarge knowledge; to encrease humility; to quicken gratitude; to establish and improve every gracious habit—I need not expatiate on this subject. If your Ladyship has tasted the sweetness of this spiritual manna, no words of mine can give it a higher relish—I shall only beseech the ever bountiful dispenser of all wisdom, "that the word of CHRIST may dwell in your Ladyship richly." Not only be perused, but sink into your heart. Not only have a transient influence, but dwell with abiding efficacy. And that, not scantily, but copiously, abundantly, and richly.

This is one of the noblest blessings I can wish for your Ladyship, at the commencement of the new year. This will render each revolving year, happier than the preceding; and render all, a preparation for, as well as an introduction to, a blissful eternity.

I have communicated to my worthy friend, the message which your Ladyship was pleased to transmit. He is all activity and zeal to serve poor Mr. Browne. Like one thoroughly sensible, that yet a little while, and the distresses of our brethren, and all opportunities of administering to their relief, will be no more.

I forgot to return my thankful acknowledgments to your Ladyship, for attempting to procure me a scarf. I knew nothing of your Ladyship's being asked, when you was so good as to interest yourself in the affair. And I beg of your Ladyship not to bestow another thought upon it. For, I assure you, I would rather decline, than solicit such an honor.

But, regardless as I am of that, I shall always desire the honor, of professing and approving myself,

Your Ladyship's

Most obliged, and

Most obedient Servant,

JAMES HERVEY.

LETTER II.

London, February 4, 1750.

MY LADY,

MR. Whitfield informed me, that your Ladyship was pleased to enquire after my books, and was inclined to admit them into your collection. Encouraged by this condescending hint, they now wait upon your Ladyship, and beg the honor of your acceptance. This they would have done much sooner, but, being out of print, I was under a necessity of staying for the new edition.

THEY wait upon you, my Lady, not with a view of detaining your Ladyship's attention, one single instant, from those inestimable and divine volumes, the holy scriptures: but if, in some vacant moment, when a relaxation from sublimer thoughts is requisite, they may be allowed to entertain your Ladyship, I shall think them highly privileged.

AND how happy shall I thank the author, if they may be a means of raising in your Ladyship's mind, a more frequent advertence to, and more amiable apprehensions of, the ever-present, the all-gracious GOD!—that GOD, whose transcendent perfections shine through universal nature; and are displayed, with infinitely superior lustre, in the redemption of mankind by JESUS CHRIST!—that ineffably excellent GOD, whom to know, is the only wisdom; whom to love, is the truest happiness; and whom to enjoy, in his own heavenly and everlasting kingdom, is such a felicity, as I cannot express, but shall most earnestly pray, that your Ladyship may possess.—This will be the most effectual, though a silent way of testifying, with what sincere and profound respect

I am,

Your Ladyship's

Most obliged, and

Most obedient Servant,

JAMES HERVEY.

LETTER III.

Monday Morning.

MY LADY,

I HAD no other view, in taking leave to present my little books to your Ladyship, than to testify in the most expressive way, how highly I honor your Ladyship, and how ardently I wish your Ladyship the unequalled joys of religion. Your Ladyship's acceptance was the only reward I coveted; joined with an humble pleasing hope, of administering some serious and improving entertainment, in one of your Ladyship's vacant minutes.

SINCE your Ladyship has added, to your condescending acceptance, a generous present; and doubled it, more than doubled it, by that very obliging manner, in which it was conferred; my heart longs to be grateful. I know of no other method, whereby I can express my gratitude, than to act as your Ladyship's almoner; and *make to your Ladyship friends of this mammon of unrighteousness, which when your Ladyship, at some very distant period, fails, may receive you into everlasting habitations.*

I HAVE already promised some cloaths to a poor but godly man; father of many children, much afflicted with sickness in his family, and hardly furnished with necessary apparel. I am certain, your Ladyship will approve of such a practice; when it proceeds from a sense of obligation to that ineffably gracious saviour, *who had not where to lay his head.* Had not where to lay his blessed head, till he hung upon the racking cross, and laid it in the silent grave.

IN the mean time permit me to wish—what shall I wish? —What is the best blessing, the noblest treasure, that hea-

man and earth can afford? This I would wish for your Ladyship. And I find it beautifully styled, (Ephes. iii. 8.) *the unsearchable riches of CHRIST*. I find it freely offered in those inviting words, (Rev. iii. 8.) *I counsel thee to buy of me gold tried in the fire, that thou mayst be rich.*—This treasure may the GOD of infinitely tender mercy, the GOD of unbounded munificence, bestow on your Ladyship! and this comprehends

Pardon of sin: of every sin, be it ever so aggravated; of all sins, be they ever so numerous. So entire a pardon, that they shall be *blotted out as a cloud*, and be as though they had never been.

An imputed righteousness. That immaculate righteousness, which the incarnate GOD wrought out, in our nature, and as our surety. This is that everlasting righteousness, which magnifies the law, and makes it honorable. On consideration of this righteousness, GOD, though inflexibly just, yet justified the ungodly. This is that fine linen, that *best robe*, that *marriage garment*, spoken of in the scriptures of truth. In this your Ladyship may appear unblameable and irreproachable, even in the court of heaven, and before the throne of glory.

The gift of the divine spirit. Whose sacred influences enlighten the understanding, and renew the heart, work faith, and shed abroad love; give strength to overcome this present evil world, and make *meet for the inheritance of saints in light*.—*The riches of CHRIST* include *all the promises*. Those great promises; those exceeding great promises; those exceeding great and precious promises, which are contained in the oracles of inspiration. Which yield a copious supply of present consolation, and ascertain to us the invaluable reversion of eternal felicity.

Your Ladyship will easily observe upon this occasion, how amiable a dispensation the gospel is; which conveys all these inestimable treasures. How beneficial a duty prayer is; which opens as it were, and stretches out the hand, to receive these glorious privileges. How desirable an ordinance the *sacrament* is; which seals, ratifies, and confirms them all to our enjoyment.—That all, rich and

incomparably excellent as they are, may be your Ladyship's happy, happy portion, is and always will be, both the unfeigned desire, and earnest prayer of,

My Lady,

Your Ladyship's most

Obedient, most

Obliged, and

Truly grateful humble Servant,

JAMES HERVEY.

LETTER IV.

Wednesday Afternoon.

MY LADY,

AND does your Ladyship insist upon my writing the letter, you mentioned? I was in hopes, your Ladyship, according to your usual indulgence, would have with-drawn your command, and dismissed me from the task. A task, to which my scanty stock of scriptural knowledge, is absolutely unequal. Otherwise, I should rejoice to execute it, both as it would be an instance of obedience to your Ladyship, and might be for the honor

of that invaluable book ; which is the Magazine of our comforts, and the charter of our salvation.

Let me, my Lady, be treated like *Gideon's* son, (Judg. viii. 20) His gallant and courageous father, bid him draw upon the captive kings, and sheath his sword in their hearts. The youth, weak and timorous, like myself, hesitated and recoiled. The hero, seeing and pitying his timidity, released him from the office, and performed it himself. Promising myself, that I also should be excused by your Ladyship, I really have not set about the business. But, as your Ladyship is pleased to mention the affair a second time, I will, with my best attention, consider the point, and if—IF, my Lady, I can muster up, or the divine teacher shall vouchsafe to suggest, any thing worth your Ladyship's notice ; I will, with the greatest pleasure, submit it to your judgment.

I think, your Ladyship's expostulations with Mr. R—— were pertinent, weighty, and closely urged. If he make, me a visit, I shall, in one particular, imitate your Ladyship's example. Give not the least hint, that I had the honor of seeing you, or have had the favour of hearing from you. But, in another case, I question whether I shall be able to summon up resolution enough, to copy after my pattern. Or, should I attempt to speak roundly to him, my cheeks, pale as they are, would be en crimsoned. Instead of working conviction in a brother, I should suffer disorder in myself. So tender are my spirits ! as I am sure, your Ladyship must perceive, by a certain confusedness and precipitancy in my behaviour ; quite contrary to that ease and serenity, which every one must observe in your Ladyship. I know not how it is, but I cannot, either by the exercise of my reason, or even by an advertence to GOD, rectify this weakness.—But why, may your Ladyship ask, do I give you the trouble of hearing this complaint ?—Only with a view of demonstrating to your Ladyship, that nothing considerable can be expected from a person, to whom, as the wisest of men speaks, *the grasshopper is a burden.*

I must not conclude, without making my acknowledgments, for the honor of your Ladyship's company. For, an honor it undoubtedly was, and such I shall always esteem it. Therefore, you may depend upon it, I shall mention it to no body: until I want to have oil poured upon a flame, and the pride of my heart, which is already too great, augmented. I would improve your Ladyship's condescension, and learn to see in a clearer and more affecting light, my inexpressible obligations to my great Redeemer. Who came from *the habitation of his holiness and his glory*, to visit a poor depraved, and condemned creature.—Wherever your Ladyship goes, you are sure to be received with the utmost respect. But when the all-glorious JESUS came into the world, he knew, that he should be despitefully treated; be spit upon, and buffeted; be cruelly mocked, and severely scourged; be condemned to death, and nailed to a cross: yet he came—with cheerfulness and delight he came. Since it was, to rescue us from ruin, and obtain eternal redemption for us.—Should we not say, with the Psalmist; *How dear are thy counsels unto us, O GOD!* may a sense of thy infinitely tender goodness be ever warm on our hearts, and ever influential on our lives! till we are admitted to see thee, in thy own kingdom: and love him with all our souls, love him to all eternity, who loved us, and gave himself for us.

May he keep your Ladyship as the apple of his eye! keep you under the shadow of his wings! then you will be as safe and as happy, as can be wished by,

Your Ladyship's most

Obliged, and most

Dutiful Servant,

JAMES HERVEY.

LETTER V.

Wednesday Morning.

MY LADY,

I HAD the pleasure of perusing your Ladyship's letter to Mr. *Whitfield*. And must beg of your Ladyship not to mention any such thing as obligation, when your Ladyship condescends to peruse my letters, or accept my books. Or, if your Ladyship thinks proper to mention the word, that it may never be applied to your Ladyship, but always appropriated to me. For I shall always acknowledge it as a singular favor, whenever your Ladyship permits me, either by my little volumes or by a serious epistle, to remind your Ladyship of a crucified Redeemer, and of immortal joys.

I AM debarred the pleasure of waiting upon your Ladyship this day by a cough; which would probably be increased by my coming abroad, and would certainly make me troublesome to the honorable company.—I cannot conclude, without wishing your Ladyship abundance of consolation and spiritual advantage from the ministry of my excellent friend—May his word be sweetly efficacious on your Ladyship's heart; and drop as the rain, distill as the dew!—May your Ladyship enjoy such manifestations of the dying JESUS in the sacred ordinance, as may enkindle adoring love, and excite penitential sorrow!—May all the blessings of the new covenant be sealed and inviolably confirmed to your Ladyship! that you may become steadfast in faith, joyful through hope, and ever abound in the works of the LORD.—This will impart the highest

happiness to your Ladyship, and will reflect an unfeigned satisfaction to

Your Ladyship's most

Obliged, and most

Obedient Servant,

JAMES HERVEY.

LETTER VI.

Miles's-Lane, Thursday Morning.

MY LADY,

YESTERDAY I had the pleasure of receiving your Ladyship's letter,—If my little attempt was so happy, as to gain your Ladyship's approbation, and confirm your Ladyship's esteem for the book of GOD, my principal desire was answered.—I could not entertain the least hope of being serviceable to the best interests of so great a genius. But I heartily wish, that the GOD of the spirits of all flesh may convince him, by some abler hand, and some more effectual means.

My Lord, however, shews a candid and generous spirit. Especially, as I might be thought to have treated a favour-

its character, perhaps, one of his intimate acquaintance, somewhat too freely; though, I hope, not indecently or rudely.

Al! my Lady, if the scriptures are a delusion, where shall we seek our happiness? In wealth? 'Tis a splendid encumbrance. In honor? 'Tis a glittering bubble. In the pleasures of the world? They, like the brine of the ocean to a thirsty palate, will irritate, rather than satisfy. In gay entertaining company? This is only a temporary opiate, not a lasting cure. And 'tis well if, like an opiate whose power is spent, it does not leave the spirits disordered, flattened, sunk. But in the precious promises of the gospel, and its renewing energy on our hearts, in the discoveries of GOD's boundless love to poor sinners; in these grand specifics, for preparing and dispensing which revelation has the patent, the true health, ease, and felicity of our nature are to be found.

For this reason, the scriptures are called wells of salvation. David declares, in the LORD's word will I rejoice, in the LORD's word will I comfort me.

I AM this day going to remove, with my brother's family to Tottenham. But if your Ladyship is pleased to honor me with a y commands, they will, by being transmitted to Mmes's-Lane, be sure to find

Your Ladyship's most

Obliged, and most

Dutiful Servant,

JAMES ERTON

LETTER VII.

Miles's-Lane, March 25, 1751.

MY LADY,

WILL you permit my pen to wait upon and to condole with your Ladyship on the loss, which the nation has sustained? A serious letter at such a juncture, may be no more unseasonable than a suit of mourning, now the Prince Royal lies a pale extended corpse; and he that was heir to the crown, “ inherits worms and creeping things.”

THOUGH I wish your Ladyship may long enjoy, even in this inferior state, every honor that ennobles the character, and every pleasure that refines the affections; yet give me leave to point out to your Ladyship a far more excellent inheritance, than all the kingdoms of the world.—This is displayed before us, in that inexhaustible magazine of truth, the scriptures. This is consigned over to us, in that inestimable charter of our highest privileges, the Holy Bible.

THERE, my Lady, the true christians are constituted heirs of the promise. GOD, says the Apostle, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, Heb. vi. 17. An inheritance this, not like the precarious possessions of earth; which thieves may steal, inundations may destroy, or flames consume: but, which is firm as the strong mountains, and stable as the everlasting hills. For, though all flesh is (fading as) grass; and all the goodness thereof, all its splendour, its dignity, and most admired accomplishments, as the flower of the field; which is still more tender, and much sooner withereth than the grass itself: yet the word, the promising word, of our GOD en-

dureth for ever. Nay, though heaven and earth pass away, this shall never fail. The felicity it offers, is more lasting than the universe ; is lasting as eternity.

TRUE christians are heirs of salvation. Are styled by the herald of the great king. Who, speaking of those exalted angels, adds ; " Are they not all ministring spirits, sent forth to minister for them, who shall be heirs of salvation ?" Heb. i. 14.—What are all the patrimonies that parents can bequeathe, or all the preferments that monarchs can bestow ? Could they be ascertained to their possessors for a multitude of years, yet they are empty ; they are unsatisfactory ; and no more able to content the desires of an immortal soul, than a few drops of the summer-shower are sufficient to fill the vast cavities of the ocean. But salvation is a portion, large as our wants, boundless as our wishes ; and commensurate to all our capacities of happiness. Salvation comprehends that pardon of sins, which bloteth out the hand-writing of condemnation, that is against us. It comprehends that justification of our souls, by which we have acceptance before the GOD of heaven. It comprises that sanctification of the heart, which renews us after the divine image ; and that hope of eternal glory, which gives us the true enjoyment of this life, and some sweet anticipation of the next.

TRUE christians are heirs of a kingdom. For thus are they distinguished, if not in the offices of heraldry below, yet in the nobler records of the courts above. In the a, they are dignified with the illustrious character of kings and priests. " Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." A kingdom whose magnificence and whose delights, receive not their measure from our deserts, not even from our thoughts ; but are proportioned to the infinitely more goodness of the most high GOD, and to the unspeakably precious merits of JESUS CHRIST.—True christians, my Lady, are heirs of GOD, and joint heirs with CHRIST.—Rom. viii. 17. But what eye can survey the extent of this

inheritance ? Or what words can describe its richness ? 'Tis great as the infinite JELLOVAH, and glorious as his transcendent excellencies. It consists in the vision of his majesty, and the fruition of his godhead : in the delightful sensations of his unutterable love, and a complete conformity to his most holy image.

How ! my Lady, O ! how should we admire, adore, and love that most amiable of beings, that prince of the kings of the earth, who, to procure for us this blissful inheritance, humbled himself to death, even the death of the cross !—That your Ladyship may be established in the hope of this heavenly heritage, and abound in the love of its ever-blessed author, is the frequent and the earnest prayer of,

My Lady,

Your Ladyship's

Most obliged, and

Most obedient Servant,

JAMES HERVEY.

LETTER VIII.

Wednesday Afternoon.

MY LADY,

I AM grieved, I assure you, and ashamed to think, that I do not, with delight and gratitude, accept your Ladyship's invitation, and promise to wait upon your Ladyship on *Saturday*.—Am I then such a sullen and reserved *cynic*, so insensible of your Ladyship's condescension, and of the honor I might do myself?—However faulty in other respects, I beg of your Ladyship to believe me blameless in this particular. It is not inclination, but a constitution, tender as the foam, brittle as the bubble upon the waters, that is my bar.—Would your Ladyship suspect it? I have put on my coat but once during all the winter. And then I returned home with a cold, and was obliged to take to my bed. So very much has my late violent disorder impaired a habit of body, extremely enervated before!—My poor heart, that is naturally fond of activity, and would fain exert itself for the blessed Redeemer's glory; that is peculiarly charmed with the works of creation, and knows no higher entertainment, than a contemplative rural excursion; is sometimes apt to repine, at being cut off from its favourite gratifications. But I desire to check such un-submissive emotions; and rest satisfied in a cheerful thankful assurance, that what the all-gracious GOD ordains, is incomparably better than I could chuse for myself.—Let the voice of murmuring, therefore, be entirely suppressed. Complaints, be ye for ever banished from my lips. Let the *praises of my GOD be upon my tongue*, and let *all that is within me bless his holy name*.—And I shall have a very endearing obligation

to bless his infinite goodness, if he is pleased to make the weak productions of my pen, acceptable to your Ladyship's taste, and beneficial to your best interests. To get wealth by one's writings, is a perishing acquisition. To win fame, is a splendid delusion. But, to further the comfort and salvation of a fellow creature, of a friend, an honored, and highly-esteemed friend, this is gain indeed. If, (ten thousand ages hence, when I have the pleasure of seeing your Ladyship in the realms of glory) I may be permitted to reflect, that, as your Ladyship honored me with your notice on earth, I was in some low, little degree instrumental to establish your faith in CHRIST, and increase your joy in the LORD, how will it transport me with gladness!—Pardon me, my Lady, if there is vanity in the thought. There is, I am persuaded, a superior portion of affection and duty.

Your Ladyship will perceive from the preceding, that I have received the favour of your last. And though I cannot have the honor of waiting on your Ladyship, I shall not cease to pray, that you may have the noblest, the divinest being, not a visitant only, that turneth in to tarry for a day; but a guest, to dwell perpetually in your heart. This is his own promise, to them that seek his presence, and love his name; *I will come unto you, and make my abode with you, and manifest myself unto you.* And have we not reason to love HIM, who has pleasure in the prosperity of his servants: who is exalted that he may have mercy upon us, and waiteth that he may be gracious unto us: who says—and they are the most charming words, that ever were uttered—*AS THE FATHER HATH LOVED ME, SO HAVE I LOVED YOU.* I wish, your Ladyship would give me your sentiments of the last passage. For I must confess, I know not how to express myself on the occasion. I can only wonder, admire, and adore. O! that it should be SO done to worms, to dust, to sinners! who can forbear weeping, for their insensibility of such love, and their ingratitude to so infinitely tender a Saviour? Who would not delight to remember him? Delight to have, communi-

cation with him? Long, above all things, to please and glorify him on earth, and have the fruition of his glorious godhead in heaven?

May this be the portion of your Ladyship, and of him who has so frequently the satisfaction and honor of subscribing himself,

My Lady,

Your Ladyship's most

Obedient, most

Obliged, and

Truly grateful humble Servant,

JAMES HERVEY.

LETTER IX.

April 26, 1751.

MY LADY,

I BEG leave to assure your Ladyship, that I am making any acknowledgements, or hoping to perform better. I want only to be satisfied, that

my sincere concern for your happiness, is not reckoned impertinent, may not be altogether unacceptable, when it puts you in remembrance of CHRIST JESUS, and eternal ages. For I am perfectly sensible, that there is a time to be silent, as well as a time to speak; and that it is no impossible thing, for zeal to be more officious, than prudent. And as I would not be defective, in my gratitude, so neither would I be offensive, in the manner of expressing it.

I forgot to beg your Ladyship's pardon for mentioning the affair of Mr.———. But, by mentioning it only to my dear friend, I thought I had not transgressed your Ladyship's injunction. However, the last letter with which you honored me, neither is shewn, nor shall be communicated, to any body. Especially the concluding sentence: which, had it related to any but myself, I should have ventured to say, is no ignoble character; yet, not without wondering, that your Ladyship had courage to avow it. O! may the LORD of all Lords give you to taste the comforts, that flow from an union with the blessed JESUS; and to see the honors, that are intended for the children of GOD! then, madam, your Ladyship, will acknowledge the one, to be abundantly richer than all the inhabitants on earth; the other, to be incomparably nobler than all the honors of birth, of title, or of royalty itself.

When the bells tolled, and the guns fired, in order to introduce his royal highness's corpse, with melancholy solemnity, to its long home, was not your Ladyship much impressed? Surely, every stroke of the bells, and every discharge of the cannon, had a meaning; and spoke aloud the Psalmist's admonition: "O! put not your trust in princes, nor in any child of man, for there is no help in them. For, when the breath of man goeth forth, he shall turn again unto his earth; and then all his thoughts perish. If princes cannot be relied on, where shall we repose our confidence? Is there none, of whom we may say, "under his shadow we shall be safe?"—There is, my Lady, there is. And, in the next verse, the prophet directs us to the glorious object, Blessed is he, that hath the GOD of

pardon and forgiveness; though our divine master died amidst such disgraceful circumstances; his almighty father honored his obsequies, with the most magnificent *regalia of mourning*. The heavens were hung in sackcloth, and the effulgence of the sun was covered with a veil. The foundations of the earth shook, and with violence the impenetrable rocks burst asunder. The very graves opened their tremendous cavities, and the mouldering dead arose. The veil of the temple rent, and the in-accessible place, the holy of holies, was disclosed to public view.—And wherefore all these awful and august formalities, attendant on the expiring JESUS?—Doubtless, to roll away the reproach of the cross; to attest the unequalled dignity of his person, and the complete sufficiency of his atonement.

They were designed to tell the inattentive world, that the sacred, the blessed sufferer was none other than IMMANUEL; GOD and MAN, in one wonderful and adorable person. MAN, that he might be capable of dying; GOD, that he might overcome and abolish death. MAN, that he might be qualified for suffering; GOD, that his sufferings might be immensely meritorious; able to take away the guilt, not of a single criminal only, but of ALL ages and ALL nations, from the beginning to the end of time.—Have we not then, my Lady, the utmost reason to say? Blessed, for ever be GOD, for this unspeakable gift!

I have been too tedious:—the charming subject, and your Ladyship's candour, must plead for my prolixity.—My health is so very precarious, and my constitution so enervated, that I scarce ever am able, and am always unfit, to wait upon your Ladyship.—I have often found pleasure, in visiting the poor tenants of the manse-mill, where I had an opportunity of talking on heavenly things. How much more should I be delighted, in an admission to your Ladyship's company; where I should hear the same favourite topics discoursed on, with all the refine-

ments of politeness and superior sense ! But extreme weakness and great languor, disqualifies me for the enjoyment of this satisfaction.—However, I shall often have the pleasing satisfaction, of praying for your Ladyship's abundant happiness ; and sometimes, I hope, you will allow me the honor of subscribing myself,

My Lady,

Your Ladyship's most

Obedient, most

Obliged, and

Truly grateful humble Servant,

JAMES HERVEY.

LETTER X.

April 14, 1751.

MY LADY,

WHEN I received the honor of your Ladyship's commands, I hope your Ladyship was safely arrived at Twickenham, and I trust, very much refreshed with your ride.

Mr. ———, my Lady, is not at London, nor is expected in Town. As I don't know him, I have not enquired much about him. But, I think, I have heard somebody say, that he preaches at ———; and that one Mr. ——— is to supply at the tabernacle, during the absence of my dear friend. So that, if we are to stay for the favour of your Ladyship's company, till Mr. ——— is upon the spot, I fear, it will be—not like your Ladyship's readiness to do good, quite speedy—but like your Ladyship's disposition, to resent, very, very slow.

I think your Ladyship's preference of the country to the city, at this delightful season of the year, is perfectly well-judged. Nature, rural nature, is now in her prime. The air is full of fragrance. The trees are putting on their verdant honors. Every hawthorn bush will soon be a nosegay. Every orchard is profusely splendid with blossoms. The fields are rich with springing corn, or gay with golden crowfoots, and silver daisies. The lambs bleat, the linnets sing, and a concert warbles through every grove——It nature has so many charms; how conceivably excellent and glorious is nature's almighty author!

I hope, your Ladyship will see double beauty, in the blooming scenes of creation, by seeing a benevolent and adorable DEITY in them all. The sun, shining in its brightest lustre, will clearly display his Creator's magnificence. I trust, you will be able to read the same lesson by the moon's fainter lamp, and the twinkling tapers of the stars——Will not every murmuring brook, and every melodious bird, whisper in your Ladyship's ear, that the Lord is gracious, and has pleasure in the satisfaction of his servants? Will not every fragrant gale, and every balmy breeze declare, how free the communications of his grace are, and how reviving a sense of his love is?——Does not each flower, that enamels the gardens or embroiders the mead, bear witness to the transcendent perfections of its maker; and woo (if I may use the expression) your Ladyship's affection for the infinitely amiable GOD? When to all these sweet inducements, is added the gut, the mes-

tinably precious gift of his dear son ; who can resist such heavenly goodness ?—Ten thousand delicacies, to regale our senses : is not this superabundant liberality ? Enough to captivate every heart ! and would captivate them, was not human nature deplorably corrupt !

May every object remind your Ladyship of these pleasing truths ! May they be lively, efficacious, and instrumental to work in your mind that happy temper, which the apostle beautifully describes, and which is the very essence of true religion. Speaking of JESUS CHRIST, he adds ——— “ whom, having not seen, ye love ; in whom “ though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.” 1 Pet. i. 8.—When we live under the power of this benign religion, it will be spring in our souls. The voice of joy and gladness, sweeter far than the nightingale’s song, will sooth our hearts. Art respects, incomparably finer than the visible creation will entertain and charm the eye of our faith. May your Ladyship be blessed with an abundant share of this happiness ! which will be a very desirable addition to the happiness of,

Your Ladyship’s most

Obliged, and most

Dutiful Servant,

JAMES HERVEY.

LETTER XI.

Tottenham, June 7, 1751.

MY LADY,

PERMIT me, by this paper-messenger, to enquire after your Ladyship's health, and to transmit my sincerest wishes, for the continuance of this and every other blessing.

When I had the honor of writing to your Ladyship some time ago, I mentioned a delightful passage of scripture; which, I hope, will be written on your memory, and spread its influence through all the powers of your mind. As characters cut on the living bark, which not only abide, but grow wider and wider with succeeding years.

"Whom having not seen ye love." The cause of this sacred affection another Apostle points out. "We love HIM, because he first loved us." Loved us with a marvelous loving-kindness—with a love, that passeth knowledge. AS will evidently appear, if some of its wondered circumstances be considered.

To whom it was exercised. To noble, to worthy? No; but to fallen and sinful creatures whose hearts were enmity against the blessed Redeemer, and his holy law. Who deserved vengeance, and were altogether become abominable.

By whom. By a mortal, like ourselves? By the highest archangel? By him rather, whom all the angels adore; who spoke the word into existence; and who upholdeth all things, by the word of his power.

How it was exercised. Did he look kindly? speak graciously? or help us with his hand? These were the suites of his most merciful vouchsafements. He bowed the heavens, and took our nature. He humbled himself

lower still, and bore our guilt. He that sits on the throne of glory, was stretched on the cursed tree, and laid in the gloomy grave.

Should not we be grieved, my Lady, that we have loved this infinitely benefactor no more? Should we not desire above all things, to love him more ardently for the future? Or can I form a better wish for your Ladyship, more expressive of a grateful heart, than the sense of this exceeding great love of GOD our saviour, may be shed abroad in your heart. May be refreshing, exhilarating, delightful to your soul, *as the shadow of a great rock in a weary land*—It is the Prophet Isaiah's elegant comparison: the present state of the weather, will often bring it to your remembrance—and I hope, the GOD of all power and goodness will give you to know what it means, by happy, happy experience. To his infinitely rich and everlasting mercies I commit your Ladyship, and beg leave to profess myself, with the greatest sincerity,

My Lady,

Your Ladyship's

Most obliged, and

Most obedient Servant,

JAMES HERVEY.

P. S. Would not a good microscope be a refined and improving companion for some of your Ladyship's rural hours? This would shew you wonders of mechanism, of symmetry, and decoration, in what we usually regard, as the refuse of nature. It would raise, I believe, the most venerating and truly amiable ideas of the Almighty crea-

ator; and help to tune the soul for that song of the four and twenty elders; *Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are, and were created.*

LETTER XII.

Tottenham, June 27, 1351.

MY LADY,

I HAVE heard my brother talk of doing honor to a bill: which, I think, consists in speedy payment. I should not do proper honor to a line from your Ladyship, if I did not gratefully acknowledge it, by the first opportunity. The reason of (what you may apprehend) my present delay, is, that I did not receive your Ladyship's letter, which was written on Friday, till the Thursday following.

I rejoice to hear of the peaceful state of your Ladyship's mind. May the GOD of peace and love, encrease it ever more and more! and make all blessings abound to you according to his riches in glory by CHRIST JESUS!

I have not had the favor of a line from Lady Huntingdon, for some montes. When I was at London, to see Mrs. Whitfield, on her return from Bristol, she told me that the good Countess's health was very much restored by the waters. That she was (to use her own expression) charmingly well. I hope, this amendment continues; and wish it may be perpetuated.

I congratulate your Ladyship on the happiness of a benevolent spirit, that delights in doing good, and in promoting others also, to acts of munificence. Go on, honorable Madam, and be rich in good works. For the ever-faithful GOD has said, *The liberal soul (not barely expecting, but) deviseth liberal things; and her liberal things shall be stand.* And the all-gracious IMMANUEL has declared, *It is (not blessed only, but) more blessed to give than receive.* I am sure, he put in practice his own precept — What was his life, but a series of diffusive charity? What was his death, but the very triumph over divine goodness? O! for a heart inflamed with his love, and conformed to his image! Let the one be the motive, and the other the model of your Ladyship's generosity. Then will it be a *sweet smelling savour, acceptable to GOD through JESUS CHRIST.*

Should I ever come near Twickenham, I shall find a peculiar pleasure, in paying my duty to your Ladyship. Or, was I in any tolerable state of health, nothing could detain me from taking a journey on purpose. But if I should never enjoy that refined satisfaction, let me beg to be remembered sometimes in your prayers; as, I think, I may truly say, that I never recollect your Ladyship's amiable name, without imploring for you *all the fullness of the blessings of the gospel of CHRIST*. To his tender and compassionate kindness I commend your Ladyship, and beg leave to subscribe myself,

Your Ladyship's most

Obliged, and most

Obedient Servant,

JAMES HERVEY.

LETTER XIII.

Tottenham, Aug. 1, 1751.

MY LADY,

THE little piece mentioned in my last, having received no orders to the contrary, takes leave to wait upon your Ladyship. I make no apology for its meanness, but rather plead this circumstance, as a recommendation to your acceptance. It would not become me, to offer any thing costly. That might look like a vain attempt, to bring your Ladyship under some obligation. Whereas, when such a very trifle is presented, it will evidently be a condescension and a favour, if your Ladyship pleases not to disdain it. As such I shall acknowledge your admittance of this pamphlet to your perusal; wishing, at the same time, and not neglecting to pray, that the LORD of all power and might, may in this, as he does in ten thousand instances, produce great good, by the slightest instruments.

Will your Ladyship allow me to propose a *motto*, for that little treasury of spiritual wealth? Which, I hope, has reached you before this, and been honored with your acceptance? It is a motto, not unworthy to be transcribed by your Ladyship's own hand; and I will venture to add, not unworthy to be written on your heart. May the divine spirit perform the one, while your Ladyship's pen executes the other!

It is to be found Heb. vi. 17, 18. In which excellent portion of scripture, three points of distinguished importance are to be observed.

To whom the promises belong. To those, who fly for refuge to the blessed JESUS. Fly from the curse of the law; from the accusations of conscience, from the apprehensions of everlasting vengeance.

For what purposes, the promises are given:—For the most noble and the most gracious: that we may be partakers of a divine nature, according to St. Peter. That we may have consolation strong consolation, according to St. Paul. They are intended to be the means, of imparting the highest improvement, and conveying the richest happiness. In both these respects may they be signally efficacious to your Ladyship!

How firmly these blessings are ascertained to the true believer. Ascertained by nothing less, than the word and the oath of JEHOVAH himself. And how strong is this security! how sure is this title! “heaven and earth may pass away, but not one jot of the divine word shall pass away.”

When I have the pleasure of writing to your Ladyship, I am apt to exceed the limits of a decent length. But I hope, I assure myself, you will be so candid, as to ascribe it wholly to that sincere zeal for your Ladyship’s present and eternal happiness, which actuates the heart, and prompts the pen of

Your Ladyship’s most

Obliged, and most

Dutiful Servant,

JAMES HERVEY.

LETTER XIV.

Tottenham, Sep. 23, 1751.

MY LADY,

ACCORDING to my promise, the first letter I write, after my recovery, is a letter of grateful acknowledgment for your Ladyship's favour. Recovery did I say? That is too flattering a word. For though my hand is able to hold a pen, my feet are not able to carry me across the room, without some borrowed support.

You will probably be desirous to know, how my mind was affected, amidst such circumstances of peril and pain, --The pain too often disturbed my advertence to the gracious GOD, and interrupted my application to his almighty majesty. When the anguish is frequently so strong, that it quite shatters the thoughts, and renders them incapable of attending to any thing but the load of affliction.

With regard to death, I humbly bless divine goodness, I was under no terrifying apprehensions. It was desirable rather than dreadful. The thing that I longed for, rather than deprecated. A believing contemplation of GOD's infinitely rich mercy, of CHRIST's unspeakably meritorious atonement and righteousness, enabled me to say with the Apostle, *O death where is thy sting! O grace where is the victory?*—How great then is the efficacy, and how precious should be the interests, of that holy religion; which could support the weakest of creatures, when all earthly succours failed; and could give courage to the most obnoxious of sinners, even when summoned to his final trial!

Let us labour, my honored Lady, to be rich in grace, and strong in faith; for we know not, what trying times may be at hand. We are sure, the end of all things is

near, and the judge is at the door. O ! let us daily get a clearer knowledge of the all-sufficient Redeemer, a firmer establishment in his merits, and a growing conformity to his image. 'Tis CHRIST that unstings death. 'Tis this glorious captain of our salvation, that emboldens us to triumph over that last enemy. Old Simeon, having the child JESUS in the arms of his flesh, and the promised mediator in the arms of his faith, can go down to the chambers of the grave with a peaceful tranquillity.—Of the saints, in the revelation, it is said, *they overcame by the blood of the lamb.* Overcame what ? Not only the temptations of life, but the terrors of death, and the fear of eternal judgment. They overcame all, by a believing application of their Saviour's death.—St. Paul, in that inestimable chapter the viiith to the Romans, seems to anticipate the arrival of the great day ; seems to sit down, and examine, what will be the issue of the last trial, with regard to himself. After a mature consideration, he rests assured, that he shall be absolved, when he is judged. And why ? Because of his own good works ? No : but because of GOD's free unmeasurable grace, and CHRIST's immensely valuable propitiation. Fixing his hopes solely on this foundation, he dares even to defy every enemy of his salvation. " Who shall lay any thing to the charge of GOD's elect ? It is GOD that justifieth. Who is he that condemneth ? It is CHRIST that died ; ye rather than is risen again ; who is even at the right hand of GOD, who also maketh intercession for us."—May such sweet portions of scripture be the solace of your Ladyship's heart, during the years of prosperity ; and the support of your soul, when the day of adversity takes place !

You are pleased to ask, what I am going to publish ?—I was writing a little treatise upon some of the most important doctrines of christianity ; to be dissolved partly into Dialogues, partly into Letters ; and rendered entertaining by several descriptive pictures in nature, and its ever-pleasing scenes. I have sketched out the greatest part, in a rough unconnected manner. But a considerable time will be requisite, to dispose it properly, and polish it for

the nice taste of the present age. This time, whether it will please the sovereign disposer of all things, to allow : or whether my constitution, always very infirm, but now more exceedingly enervated, will yield a sufficient supply of animal strength, is a greater uncertainty. But of this, my Lady, we are absolutely certain ; that whatever unerring wisdom and infinite mercy orders, must be good, must be best.

Let me not forget to thank your Ladyship for the singular honor you intended to do me, by favouring me with a visit. It is impossible for me, my Lady, to ascribe your silence to any such motive as your humility mentions. I assure your Ladyship, I shall acknowledge it as a favour, if you give me leave to enquire after your welfare by a letter, and to stir up your sincere mind by way of remembrance.

I know not how to conclude this long epistle with a more respectful propriety, than by turning what I have just been reading, into a prayer : that you may receive not the spirit of the world, but the spirit of GOD. Which prayer, while it drops from the pen, comes warm from the heart of

Your Ladyship's most

Obliged, and most

Obedient Servant,

JAMES HERVEY.

LETTER XV.

Tottenham, Oct. 17, 1851.

MY LADY,

ANOTHER Prince dead, my Lady! What then is grandeur? How vain is power! How insignificant honor! since neither one, nor all, can preserve their royal possessor from the pit of corruption. Cease ye from man, says the voice of scripture;—cease ye from man, says this renewed demonstration of human frailty; man, whose breath is in his nostrils. For, wherein is he to be accounted of?—Not so, the Prince of peace, the Prince of the kings of the earth, the divine Redeemer. He indeed was once dead for our sins; but now liveth for ever more. Liveth to be the comfort, the joy, the happiness of his people.—Oh! that your Ladyship may every day improve in the knowledge, the faith, the love of that inconceivably excellent Saviour!—Then will you never want a companion, a guide, an omnipotent guard, through all the dangers of this evil world. For, though friends should be cut off, though all should forsake you, yet will he not. Lo! I am with you always, is his kind, his faithful declaration, even to the end of the world.

I received the honor of your Ladyship's letter. Which was peculiarly welcome; not only as it brought me a proof of your health, but as it was an evidence of your continued, or rather growing regard to CHRIST JESUS, and consequently for everlasting things are our only grand concern; and CHRIST JESUS is our only valuable portion. Vanity has long ago been written on all other ac-

quisitions, all other enjoyments. And whenever death weighs them in his scale, they are sure to be found wanting.

You mention the joyful and happy exit of an amiable young lady. A lady ; and a young lady ; to triumph over the king of terrors ! See, what faith can do ! Out of weakness it makes strong. The timorous, inspired by faith, fear no evil ; are held as lions ——— Therefore, the Apostle in his most beautiful description of the christian armour, says, above all, take the shield of faith. This defends, while we stand ; and makes us conquerors, even when we fall. This strengthens our hands, while we live ; and emboldens our hearts, when we die. Let us therefore, be particularly diligent to obtain, and equally careful to cultivate, this important and inestimable grace.

It is said, I remember, of the gallant *Epaminondas*, that when he was dangerously wounded in battle, his soldiers carried him, fainting and senseless, to his tent. But, the moment he recovered the use of his reason, he asked, whether his SHIELD was safe ?—His chief solicitude was, that his shield should not fall into the possession of his enemy. And our chief solicitude should be, that we may obtain a true faith ; and, when it is obtained, that it fail not.—If we are strong in faith, we shall give glory to GOD, and receive comfort to our own souls. Whereas, if faith languishes, it will affect our spiritual life, as a pining atrophy consumes the body, or as a keen blast withers the leaves.

I intended to have added some considerations, that might serve as food to cherish, or as a cordial to revive, our faith. But the remnant of my paper betrays the proximity of my letter. These you will give me leave to reserve for the subject of another epistle ; which, I hope, will have your Ladyship's permission, to follow this very speedily.—In the mean time, it shall be the frequent and the pleasing employ of my mind, to express my gratitude, by turning my exhortations into prayers, that the blessed, all-gracious, immensely merciful GOD, may fulfil in your Ladyship all the good pleasure of his will, and the work

of faith with power.—I cannot forbear expressing my concern, that your Ladyship should command me to commit to the flames, what always gives me peculiar delight. In letters of common intercourse, no one expects that regularity of method, and accuracy of style, which may be necessary in preparations for the press. For this reason, I hope, you will revoke the sentence passed upon your own; and in this view always consider, and as constantly excuse those of,

My Lady,

Your Ladyship's most

Obedient, most

Obliged, and

Truly grateful humble Servant,

JAMES HERVEY.

LETTER XVI.

Tottenham, Oct. 29, 1751.

MY LADY,

IN my last, I begged leave to write once more upon the subject of faith. In this, I look upon my request as granted; and make use of the permission then solicited.

That we may have a comfortable, steady faith in GOD's Love; let us often meditate on his stupendous kindness in giving his son—his only son—his infinitely beloved son—who was dearer to the eternal Father, than all angels, than all worlds, and all heavens—in giving HIM, to take our inferior nature, and to bear all our guilt.—*Now I know that thou lovest me*, said GOD to Abraham, *seeing that thou hast not withheld thy son, thine only son from me*. And may we not, with equal propriety and certainty, say? now we know, that the LORD almighty loveth us; seeing he hath not withheld his son, his only-begotten son, but freely given him up for our salvation.

That we may have faith in CHRIST's merits; let us often meditate on his infinite dignity.—He is higher than the heavens, and beyond all imagination glorious.—The principalties and powers in heavenly places, cast their crowns at his feet. What speaks more than ten thousand letters, or ten thousand volumes could express, *in him dwelleth all the fullness of the godhead bodily*.—O! how immensely precious must be his righteousness! How all-sufficient the propitiation of his death! How can we fail of pardon? How can we doubt of acceptance? If we are interested in his divinely excellent merits,

To have a firm and delightful trust, that these merits are revealed to us ; that these merits (incomparably precious as they are) belong to us ; let us meditate on such portions of scripture : *HE came into the world to save*—Whom ? The upright and unblameable ?—Then we might indeed despair—But he came *into the world to save sinners*.—1 Tim, i. 15.

—————O ! rejoice

With more than common joy, and see it down

In gold on lasting pillars.

SHAKESPEARE.

Was there no other discovery of free grace in all the Bible, than this single text ; it would render that blessed book the most inestimable treasure in the world. But, thanks be to the divine goodness, there are multitudes of these charming passages.—He poured out his soul, says the evangelical Prophet, Isai. liii. 5.—for whom ? for the faultless and unblameable ? No ; but for transgressors : who had nothing to recommend them to his mercy, but their guilt and misery.—He died, adds the Apostle, 1 Pet. iii. 18. the just for the unjust. Yes, my Lady, that transcendently just and holy one, laid down his life, that he might justify the ungodly.

Are we not ungodly ? Are we not transgressors ? Are we not, both by nature and by practice, sinners ?—Your Ladyship, I hope, will excuse the freedom of my speech. Nay, I am persuaded, your discerning judgment would blame my unfaithfulness, and be displeased with my conduct if, on religious points, I should make those distinctions of honor, which, on other occasions, I shall always observe.—I venture, therefore, to say again, are we not ungodly ? Are we not transgressors ? Is not the sinner's name, our unquestionable character ? If so ; CHRIST

came into the world to save us. He poured out his soul to expiate our iniquities. He died upon the cross, that we might reign in glory.—For this, we have GOD's own word, his most express word, his frequently repeated word. And heaven and earth may pass away, sooner than one jot or tittle of his word shall fail.

Let us then, revolve these truths in our minds, not without an intermingled prayer to our father in heaven. And may that mighty, mighty GOD who stretched out the heavens, and laid the foundation of the earth, say unto us, your faith shall be established.—Did I not often breathe these wishes, and often turn these wishes into prayers, I should be unworthy the honor of professing myself,

My Lady,

Your Ladysnip's most

Obedient, most

Obliged, and

Truly grateful humble Servant,

JAMES HERVEY

LETTER XVII.

London, November 7, 1751.

MY LADY,

YOUR Ladyship's favour was received, and your commands are obeyed. The letters, with which your Ladyship was pleased to honor me, are committed to the fire. That consuming element has done to them what I trust, the atoning blood of CHRIST has done to our sins.

I am just going to London. Providence has brought me and my brother's family safe to Miles's Lane.—The first letter I wrote, after my recovery from sickness, was to pay my duty to your Ladyship. And the first use I make of my pen, after my return to town, is, to transmit my grateful acknowledgments.

I once heard Mr. Romaine preach. He chose for his text, that very important and equally comfortable scripture; "Being justified by faith, we have peace with GOD through JESUS CHRIST our LORD. From which he spoke upon our Saviour's vicarious sufferings, and vicarious obedience. I think he touched upon the transcendent excellency of the bible. I heartily wish him abundant success, in explaining and enforcing them to his thronged auditories. And with no less sincerity I wish, that your Ladyship may become, every day, more thoroughly, more experimentally, more habitually acquainted with them.

I have no news, relating to my dear and excellent friend, who is gone to sound the silver, the more than golden trumpet of the gospel, through our *American* colonies.—Dr. S——— informs me, that a letter is arrived from Dr. Doddridge, with an account, that the doctor is very ill at a village in the neighbourhood of Lisbon. He thinks, we

shall never see him any more in England. The departure of such valuable persons, should tend to wean us from the world, and endear heaven to our affections. *Beza* said, when he was told of *Calvin's* death; "now I have a fresh motive, to be as a stranger on earth, and to set my affections on things above."

I intended to have resumed the subject of my last, and to have made faith, what the apostle styles precious faith, the subject of my epistle. But I must be content to wait for this satisfaction, till my paper-messengers are admitted to another audience by your Ladyship — You are pleased to enquire after my health. Indeed, my Lady, it is like the leaves that remain, scarcely remain, on some bleak-situated elm. Your Ladyship's, I hope, will long continue, fresh and lively as the ever-green. And may the dew of heavenly benediction abide, both in summer and in winter, in your branches! — I beg leave to subscribe myself

Your Ladyship's most

Obliged, and most

Obedient Servant,

JAMES HERVEY.

LETTER XVIII.

Miles's-Lane, Nov. 17, 1751.

MY LADY,

I CONFESS myself ashamed, that your obliging favour of the tenth instant, should continue so long without my grateful acknowledgements. I hope, your Ladyship will ascribe it to the true cause, the many infirmities that oppress my poor constitution. I put off even this agreeable office from day to day, flattering myself that the ensuing might restore my spirits, and make my pen less unfit to pay its duty to your Ladyship.

I am extremely glad, if my superficial letters on the subject of faith, were in any degree acceptable to your Ladyship. I have forgot the particular contents; but am assured, both the writer and the writing are very much obliged to your candour.—One thing, I believe, should have been added; namely, that faith is precious in its fruits. It is no dormant, but an active principle. As light never ceases to issue from the sun, or waters from a perennial fountain; so, a holy conversation, and a purified heart, are the inseparable effects of a true faith. These will always be more exemplary, in proportion as this is more lively.

Faith is characterised by the inspired penman, as working by love. This is its happy tendency, and this its generous language;—"Has CHRIST been so inconceivably gracious to me? Surely then I should be kind to my fellow-creatures, and to his people.—Has he born all my sins on the tree of his cross? Then let me bear with

"patience, the disappointments which providence may ordain; and bear with meekness the disrespect which my neighbours may offer. Has he clothed me with the robe of his immaculate righteousness? How gladly then should I cloath his poor servants with the fleeces of my sheep, and accommodate them with the superfluities of my wealth!—has he purchased life and immortality for so despicable a creature, so vile a sinner? Surely then I should be zealous to glorify his ble-sed name; should employ my little stock of talents, to magnify his majesty, and further his sacred cause."—In this faith may your Ladyship grow exceedingly.

I bless GOD for giving your Ladyship peace and tranquility of mind. It flows from this sweet persuasion, that GOD is our recoiled father and CHRIST our all-sufficient port on. This is what may be called in Mr. Pope's beautiful style—

"The soul's calm sun-shine, and the heart-felt joy."

This is that kingdom of GOD, which is not meat and drink, consists in nothing external; but is righteousness, and peace, and joy in the holy ghost: is a state of peace and holy joy, wrought by the influences of the holy ghost, and founded upon the transcendently excellent righteousness of our LORD JESUS CHRIST. I cannot close this paragraph, without breathing the apostle's emphatical prayer; "May the LORD of peace give you peace always by all means!"

Dull and dark times, as your Ladyship observes, very probably will take their turn; in order to shew us the depravity that is in our hearts, and the utter impotence of our nature; in order to endear the blessed JESUS to our affections, and teach us our inexpressible need of his merits. — But, even in such moments, let us not be cast down. — For, he who is the good shepherd has promised, that nothing shall pluck us out of his hand. He who is inviolably faithful has declared, that having begun a good work, he will perform it even to the end. He who is infinitely powerful has assured us, that all these things, instead of obstructing our salvation, shall work together for our good.

Were we left to our own strength, we should infallibly be overcome and perish. But this is our security, we have an advocate in heaven, who ever liveth to make intercession for us.—How willingly could I expatiate upon this delightful topic! but I must desist. May I be permitted to make it the subject of a letter, which, if I live, will wait upon your Ladyship with the congratulations of the ensuing solemnity?—In the mean time, I shall not cease to adore the GOD of all grace, for rendering my little books, in the smallest measure, serviceable to your Ladyship; and shall implore (O! that I could do it more effectually!) every blessing for your Ladyship, which my gratitude can suggest, which your own heart can wish, and which CHRIST has obtained for his people. In the sincerity of these words, I beg leave to subscribe myself,

Your Ladyship's most

Obliged, and most

Dutiful Servant,

JAMES HERVEY.

LETTER XIX.

Miles's-Lane, Nov. 27, 1751.

MY LADY,

GIVE me leave to enquire after your Ladyship's health; and with my enquiry to transmit my sincerest wishes, that this and every other blessing may be communicated, confirmed, and perpetuated to your Ladyship's enjoyment.

When writing to your Ladyship, I would select the most pleasing, the most noble, and the most improving subject.—None that I can recollect, is more eminently possessed of these qualities, than the topic touched upon in my last. Which is therefore styled by the Apostle, *precious faith*. 'Tis precious, my Lady, with respect to its origin—its object—and its fruits.

Its origin is divine. If you look for its pedigree, it is to be found in heaven. It is wrought in the soul, not by the mere force of argument, not by any human ability, but it is wrought by the mighty power of GOD, called, for that reason, *faith of the operation of GOD*.—The arm of the LORD is said to be revealed, exerted with all mighty energy, in order to make sinners believe, with all their hearts, the report of the gospel. Of this, St. Paul reminds his Philippian converts, to you it is given, as a singular favour from above, to believe on CHRIST.—Often therefore, my Lady, let us implore this blessing, from the beneficent bestower of all good. Often let us make

that humble confession, and dart up that ardent petition ;
LORD, I believe : help thou mine unbelief.

Its object is JESUS CHRIST. And who, or what so precious as CHRIST? None but CHRIST, none but CHRIST, was the frequent and favourite profession of a certain holy man. Whom have I in heaven, but thee, O blessed IMMANUEL? was the language of David — And there is none upon earth, that I desire in comparison of thee. St. Paul accounted all things but dross, for the excellency of the knowledge of CHRIST JESUS his LORD.—For indeed HE is the beloved of the Father, and the hope of all the ends of the earth. In him are hid all the treasures of wisdom and knowledge, together with unsearchable richness of grace and righteousness. He is, in his person, and all his offices, wonderful, matchless, and adorable. I cannot close this point more properly, than by turning St. John's declaration concerning himself and his fellow christians, into a prayer for your Ladyship and myself. May the GOD of all goodness give us an understanding, enlightened by his blessed spirit ; that we may know HIM that is true, the true center of our souls, and the true source of our happiness. May we also be in him that is true, even in his son JESUS CHRIST, united to him by a living faith, as the scion is engrafted into the tree, as the members are incorporated with the head. If this be said of GOD's word ; what shall we say when he ratifies his word by an inviolable oath? What, but admire the condescending goodness of the LORD, and be ashamed, be grieved, for the unreasonable belief of our own hearts? What, but rejoice in the certainty of our trust when grounded on the promises, and looking unto JESUS?—Should any one ask, why we so earnestly desire this union? What advantage can result from its taking place? The next words are an answer. This is the true GOD, and eternal life. This person, is a person of infinite dignity, and none less than very GOD. This knowledge, is a blessing of unspeakable worth, and nothing less than everlasting felicity.

I perceive, I must not only close the preceding point but conclude my letter also, with this important and glorious text. And it gives me a pleasure to consider, that mean as the letter is, what it quotes is invaluable : though the arrow be of lead, it is tip with gold ; with something worthy of your Ladyship's acceptance, and suited to that respect, esteem, and gratitude which are due to your Ladyship, from

My Lady,

Your Ladyship's, most

Obedient, most

Obliged, and

{ Truly grateful humble } Servant,

JAMES HERVEY.

LETTER XX.

Monday Morning.

MY LADY,

I BEG leave to return my thanks to your Ladyship, for the trouble you have taken in finding out, and

transmitting the passage of scripture, which you was pleased to mention, when I had the honor of your Ladyship's conversation. It is fully pertinent to the purpose, for which it was produced. It proves, beyond all dispute, that temple was built by Solomon on Mount Moriah. But I question whether this is a satisfactory proof, that our **LORD JESUS CHRIST** was not crucified on the same hill.

There might be a large extensive mountain, whose general title was Moriah, while some particular eminence was distinguished by the name of Calvary. Probably, between this and the temple, the walls of the city intervened. If so, criminals destined to execution, might go without the city; might be put to death on Calvary, and yet suffer on Moriah. As **GOD** is sometimes said to have delivered the law on Horeb, sometimes to have delivered it on Sinai. We have sometimes an account, that Moses died on Nebo, sometimes that he expired on Pisgah. And neither of these accounts are contradictory: because the former names express the whole mountainous range; the latter signify some remarkable cliff.

Will your Ladyship permit me to lay aside the critic, and act the christian? To make one observation on that illustrious sufferer, to whom the mention of *Calvary* naturally leads our thoughts.—How we pity the poor criminals, that lie under sentence of death in the cells of Newgate! we are apt to say within ourselves, we would not be in their condition for the whole world. How then should we be lost in wonder, and transported with gratitude, on every remembrance of the blessed **JESUS!** who came from the heaven of heavens, on purpose to be lead out to execution; resigned his royal throne, on purpose to hang on the accursed tree. And by this most gracious, yet most tremendous expedient, has delivered us from everlasting infamy and torment! surely, we must relinquish true politeness, we must cashier all that is amiable and of good report, if we forbear to love, or cease to please; so infinitely unpassionate a Redeemer.

Your Ladyship will have multitudes to compliment you on the present season, and wish you a *merry Christmas*. — Give me leave to wish you all that joy, which the prophet felt, when he cried out with a delighted ardour; *to us a son is born! to us a son is given!* all the glories of heaven, unite in his wonderful person. All the happiness of eternity, is the fruit of his meritorious incarnation, obedience, and death.

I am in doubt, now I have written these lines, whether I shall presume to put them into your Ladyship's hand. Nor am I certain, that the message you was pleased to send in good Mr *Whitefield's* letter, either requires or justifies such an address. But to breath out my best wishes, and turn them into frequent prayers for your Ladyship, this, I am assured, can never be unbecoming

My Lady,

Your Ladyship's

Most obliged, and

Most obedient Servant,

JAMES HERVEY.

LETTER XXIV.

Miles's Lane, December 24, 1751.

MY LADY,

PERMIT me, amidst the multitudes that will wish your Ladyship a happy Christmas, to add my most sincere congratulations on the joyful occasion.—I congratulate you also on a sentiment, which was expressed in your Ladyship's last letter. May it be more deeply engraven on your heart day by day! I well remember the substance, though your Ladyship's strict command has obliged me to destroy the original words. They were to this effect; *I know and feel, that I am not able to do the least thing, as of myself.*—I bless GOD, for giving your Ladyship this conviction. This sense of human weakness, disposes us to wait for the operations of divine power. This is one part of that poverty of spirit, to which is promised the kingdom of heaven, or all the blessings of the glorious gospel. These are the persons, that will look unto CHRIST, as the wounded Israelites to the brazen serpent: will fly to CHRIST, as the manslayer of old to the city of refuge: will receive CHRIST, as the condemned malefactor receives a pardon, or the ruined bankrupt an estate. They will be thankfully satisfied that HE has done all for them: earnestly desirous, that CHRIST should do all in them: all that can any way relate to the infinitely important work of salvation.

Since then we have nothing, and can do nothing of ourselves; have we not reason to rejoice in the blessing, which is now commemorated? *For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called wonderful, counsellor.*

the mighty GOD, the everlasting father, the prince of peace.

A Saviour so great, that the government is upon his shoulder : the sceptre of supreme authority is in his hand ; he has controulable power in heaven and on earth ; and is head over all things to his church.

So glorious, that his name is called wonderful : he is GOD and MAN, in one matchless and marvellous person ; dwelling in a tabernacle of clay, yet possessed of all the fulness of the godhead ; like *Jacob's ladder*, whose feet was fixed on earth, while the summit was lost in the skies.

So gracious, that he is the counsellor ; to intrust us by his holy word ; to enlighten us by his blessed spirit ; and make us wise up to everlasting salvation.

The mighty GOD : to subdue our iniquities ; to put his laws into our hearts ; and make us partakers of the divine nature.

The prince of peace : reconciling us to his father by his death ; making peace by the blood of his cross : and thereby laying a foundation for that peace, which the world cannot give, and which passes all understanding.

The everlasting father : to cherish us under the wings of his providence and grace ; to make all things work together for our good ; and prepare for us an inheritance—even the inheritance incorruptible, undefiled, and that fadeth not away.

Unspeakably precious blessings ! may your Ladyship, by a true faith, appropriate and be interested in them all ! may you be enabled to say, with the undoubted heirs of the promise, “ to us a child is born ! to us a son is given ! ” — All-sufficient, ever-blessed, immensely kind Redeemer ! may your Ladyship rejoice in him, *according to the joy of harvest ; and as men rejoice, when they divide the spoil.*—As the husbandman rejoices, when he reaps his harvest, and gathers in the fruit of his toil : as the soldier rejoices, when he has vanquished his enemy, and is enriching himself with the prey.

I should have written upon another subject. The grand solemnity of the season, diverted my thoughts. My engagement, if your Ladyship pleases, shall be performed in another letter ——— In the mean time, I very willingly own, my pen is in your Ladyship's debt ; but not halt so much as my thankful heart, for all the favours which your Ladyship has conferred on,

My Lady,

Your Ladyship's most

Obliged, and most

Dutiful Servant,

JAMES HERVEY.

LETTER XXII.

Miles's-Lane, Jan. 7, 1752.

MY LADY;

I HAVE the pleasure of presenting to your Ladyship, on the commencement of the new year, one of the most distinguishing and noble privileges of christianity, *The Intercession of CHRIST*. Which, in whatever light we view it, is a most comfortable doctrine: but, when considered in its full extent, is an inexhaustible source of consolation. To do this, will be the pleasing employ of your Ladyship's own Meditations. To hint a few of its leading properties, will be business enough for the present letter.

*Who is it, that intercedes?—*JESUS CHRIST the RIGHTEOUS. In whose mouth there was no guile. Who did always those things, which were pleasing to his heavenly father. If men, that are encompassed with infirmities, pray and prevail: how much more prevailing must his intercession be, who is "holy, harmless, undefiled, and separate from sinners," in his nature, in his heart, in all his conversation.

*To whom he prays.—*To his own father. Who declared by a voice from heaven his entire and infinite complacency in so glorious a son. If the poor widow made suit to an unjust judge, and was heard: how assuredly may we conclude, that our blessed advocate is heard, when he intercedes in our behalf, with his own father, with our father—with the father of everlasting compassion?

*What he pleads.—*He pleads his own merits. His intercession is founded on his oblation. Therefore it is said, *His BLOOD speaketh better things, than the blood of ABEL*. Which text, at once, points out the nature, and proves the

efficacy, of CHRIST's intercession. He does not intercede by prostrating himself before the throne, or making any verbal supplication. But his very appearance in heaven, as a lamb slain for sinners, is a silent, a powerful plea. As the blood of *Abel* had a voice, and cried aloud for vengeance on the murderer. So, the blood of JESUS has a voice in the ear of GOD, and cries more loudly for pardon, for grace, for every spiritual blessing, in behalf of his people. If the blood of one saint cried with such a forcible importunity : O ! what un-paralleled, what unknown success must attend the cry of his blood, who is king of saints, and the cause of all sanctity !

• *For what* he prays.—In his last solemn address to his almighty father, he gives us a specimen of his intercession, and a sample (if I may use the expression) of the blessings he implores. He prays—That we may be sanctified by the truth—that we may be kept from evil : the evil, that is in the world ; and the evil, that is in our hearts—That we may be one : perfectly united to our divine head, by a true faith ; and to one another, by cordial love—that we may be with him, where he is ; and see his glory, and rejoice in his joy.

How often he intercedes—Moses interceded for the *Israelites*, while they were in the valley, fighting with *Amalek*. But he could not continually carry on that important work. Whereas, our HIGH-PRIEST ever liveth to make intercession for us. There's no intermission of his suit—When some foreign ambassadors came pretty early in the morning, to have an audience with *Alexander* ; they were told, " His Majesty was not stirring." Upon which, they expressed some surprise, that a potentate, who had so many, and such momentous affairs to manage, should sleep so long. The king, hearing of their observation, ordered them to be informed ; that, though " he slept, *Parmenio* waked." And though we sleep, though we forget, too often, forget ourselves, and our adored Redeemer : he, the great keeper of *Israel*, neither slumbers, nor sleeps ; never, never forgets either us, or our interests. Nay, when we sin through the deplorable infirmity of our nature, he still appears in the presence of GOD for us.

For whom he intercedes.—This is an enquiry of the last importance. *I pray not for the world*, is his own declaration. For whom then? How shall we know, whether you and I are in the happy number? Happy doubtless, they are, whom the great IMMANUEL remembers in his kingdom. It would be a most desirable privilege, to be mentioned in the prayers of all the eminent saints in the world. But unspeakably more desirable, to have our names written on the palms of his hands, whom the father beareth always. Permit me to mention one mark, whereby we may determine this doubt. Has the LORD shed abroad in our hearts a spirit of grace and supplication for ourselves? This is a fruit of CHRIST's intercession; and a sure sign, that he has undertaken our cause. We should never hear the reflected echo, if there was not first the direct sound. And we should never have these breathings after GOD and glory, if the blessed JESUS had not acted as our advocate with the father.

What use may we make of this doctrine?—It should encourage us to pray: and to pray in faith, nothing doubting, "*Having a GREAT HIGH-PRIEST, that is passed into the heavens, JESUS the son of GOD, let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.*" Men love to go there, where they are sure to be welcome, and expect to receive signal benefits. Why then should we not delight to draw nigh unto the king immortal, invisible, through the intercession of CHRIST: who presents our prayers, pro as they are; adds the rich perfume of his own merits; and says, "Favour, if I have merited aught by my obedience unto death, accept these supplications. Reward me, by blessing my people." Who could doubt of a favourable acceptance, if the LORD JESUS was to plead thus in behalf of our petitions? But he pleads in a manner, infinitely more prevailing, than these, than any, than all words can express.

This should encourage us to hope for salvation; to hope, and be in nothing terrified. For thus it is written; and

the writing is of more worth, than all the deeds in the world: "wherefore he is able to save them to the uttermost, who came unto GOD by him, seeing he ever liveth, to make intercession for them." He liveth to make intercession, on purpose to perform this beneficent work. As though it were one main end of his life, to secure this blessed office. Surely then it will be executed with the greatest fidelity, and with the greatest success.—With such success, that he is able to save to the uttermost. What a consolatory saving is this! one of the choicest cordials of the gospel. Let us cast our burthen upon the LORD JESUS, and no circumstances shall render our salvation impracticable, no, not so much as difficult. He can save from all guilt, be it ever so heinous; from all sins, be they ever so numerous; from all enemies, be they ever so formidable: and to the very end of our warfare, be it ever so long, or ever so sharp: which puts me in mind of one advantage more, derivable from this invaluable article of our faith.

It should give us a cheerful trust of persevering unto the end. Our LORD says, *Simon, Simons satan has desired to have you, that he may sift you as wheat.* And what was Simon Peter's security? His own vigilance? His own resolution? No: but his divine master's intercession. I have prayed for thee, adds the compassionate Redeemer, therefore thy faith shall not fail. The intercession of CHRIST, it is a wall of fire around his people. By this they are kept, as by an impregnable garrison. We can never lay too little stress on our own performances, of our own abilities; and never confide too much in CHRIST's righteousness, and CHRIST's intercession. Surely, his intercession must prevail above all the powers of hell, above all the temptations of the world, and all the corruptions of our treacherous hearts.—Blessed, for ever blessed be that sovereign grace, which has brought your Ladysnip to know, to believe in, to love this all-glorious intercessor! may your knowledge become clearer, your faith stronger and your love warmer, every day and every hour, till, being protect-

ed by his intercession, and guided by his spirit, you are received into the kingdom of his glory.

Several instances of cordescension and generosity I have received from your Ladyship. I must now take leave to solicit another. Which is, that your Ladyship will not only excuse the length of my letter, but admit it as the measure of my respect, esteem, and gratitude. Then I shall look back on my prolixity, not with pain, but with pleasure; if it may shew, how very much I am,

My Lady,

Your Ladyship's most

Obliged, and most

Obedient Servant,

JAMES HERVEY.

LETTER XXIII.

Miles's-Lane. Jan. 18, 1752.

PARDON me, my honored Lady, for suffering a letter from your Ladysnip, to be in my possession a whole week, without a grateful acknowledgement of the favour. I have been partly out of order; partly engaged in business; partly detained by company.

I humbly thank your Ladyship, for offering to employ your interest, in behalf of my friends or myself. I hope, I shall always retain a due sense of the kindness, even though I should have no occasion to put your Ladyship to trouble. I bless the GOD of heaven, I want for nothing. Nothing, unless it be a heart more deeply and devoutly affected with his most, undeserved goodness. My brother

also, at whose house I live, is in a course of business, flourishing and prosperous, as can be wished.

I beg leave to assure your Ladyship, I am so far from divulging the contents of your letters, that I do not so much as mention the receipt of them. And for two reasons; lest such a practice should foment a spirit of pride in me, and be prejudicial to your Ladyship's character, as degrading yourself, in vouchsafing to converse with so mean a person; and one that passes perhaps, for a favourer of that queer generation, called Methodists. One that is with them in his heart, though hampered and withheld from acting, by a languishing constitution. I would have very, very little concern for my own credit, but be tenderly solicitous for your Ladyship's. Though after all, the honor that comes from this world, is scarce worth our pursuit or our wish. The approbation of the king of heaven, is our only, only glory. May your Ladyship be owned by him, at that all-important day, when he shall come to be glorified in his saints, and admired in all them that believe!

How glad am I to hear your Ladyship saying, I now desire to speak of nothing but religion, its precious truths! May your Ladyship be more and more determined, to know nothing but JESUS CHRIST and him crucified.—It is one of the wisest resolutions, and was made by one of the greatest, happiest, and best of men.—I rejoice also to find, that you have tasted, that the LORD is gracious. Cleave to him, my lady, with full purpose of heart, and you shall see greater things than these. For the love of CHRIST, even to the weakest believer, is inexpressible, unmeasurable, inconceivable. You will see a sketch of it, Matt. xii. 20.—a clearer proof of it, Isai. xl. 11.—a still richer display of it, Isai. xlix. 15.

I should have transcribed these several passages: but I apprehend, it will be more pleasing to your Ladyship, and render the scriptures more impressive, to collect them with your own hand. As it is more agreeable to gather a nosegay from the tree, or a pink from the parterre, than to have the one served up on the salver, or the other present-

ed in a nosegay. I hope, the blessed spirit of GOD will make the charming and reviving texts, unspeakably more relishing to your Ladyship, than the most delicious fruits ; and incomparably more delightful, than the most fragrant flowers — I intended to have enlarged upon that sweetest and noblest of all subjects, the love of our LORD JESUS CHRIST : but I perceive, it will lead me into too great a length. For this reason, I desist at present. But I hope, your Ladyship will not forbid me the honor and pleasure of writing to you again, within a little time. When I purpose to ennoble, by this most excellent and glorious topic, the otherwise unworthy letter of

My Lady,

Your Ladyship's

Most obliged, and

Most obedient Servant,

JAMES HERVEY,

LETTER XXIV.

Miles's Lane, Feb. 4, 1752

MY LADY,

ON Saturday in the afternoon, I promised myself a singular pleasure, the pleasure of writing to your Ladyship. But was hindered from enjoying it, by company which could not be left, and by business which could not be postponed. — I presume, your Ladyship has heard, that news is arrived from Mr. Whitenield. That he had a

safe and speedy voyage. Was in health, and found **all** things in good condition at the Orphan-House.

How are thy servants blest, O Lord !

How sure is their defence !

Eternal wisdom is their guide,

Their guard omnipotence.

I think, my lady, you have a note under my hand, for a few thoughts on the love of **CHRIST**. How glad am I pay, as far as my ability will reach, all my obligations to your Ladyship ! Especially when they are of a nature so peculiarly pleasing. Shall we then consid

The original of his love ? It is free ; perfectly free ; without any desert, or the least amiableness in us. We love our kind friends, and generous benefactors ; those that are accomplished in themselves, or serviceable to our interests. But **CHRIST** loved us, when we were sinners ; when we were forgetful of him ; nay, enemies to him, by evil tempers, and wicked works. He loved us (O sovereign, most un-merited kindness ! when we deserve nothing, but utter abhorrence, and eternal vengeance.

The commencement of his love. His love is not of yesterday. His love, like his out goings, is from everlasting, I have loved thee, says he to his church, with an everlasting love. We value the affection, that is of long standing ; has taken deep root ; and still continues unshaken, How excellent, then, is thy loving-kindness, O blessed **JESUS** ! which, before the mountains were brought forth, or ever the earth and world were made, was fixed upon sinful dust ! O ! that we, my Lady, should be in the thoughts, be upon the very heart, of **GOD**'s adorable son, even from the ages of eternity !

The duration of his love. It is invariable and eternal. Having loved his own, he loved them even unto the end. It neither began with time, neither will it end with time. As no worthiness in us caused it ; so neither will our failings extinguish it ; no, nor our infirmities damp it. We

change frequently ; our holy frames fail ; but our adored Redeemer is the *same yesterday, to day and for ever*. Fear not then, my honoured Lady ; *neither life nor death, nor things present, nor things to come, nor any other creature, shall be able to separate us from the ever tender, the ever constant, the ever triumphant love of GOD our Saviour.*

The effects of his love. It brought him from the heaven of heavens, to dwell in clay, and he lodged in a manger. It brought him from those happy mansions, where is the *fulness of joy*, and where *are pleasures for evermore* ; to be destitute, afflicted, tormented in this vale of tears. O my Lady, it made him, who is heir of all things, not to have where to lay his head ; till he was stretched on the racking cross, and laid in the gloom of the grave. Unparalleled and stupendous ! who can declare the noble acts, of the Redeemer's love, or shew forth all his praise ?

The fruits of this love. To this is owing all the good, who possess, or expect ; every spiritual and heavenly blessing. If your eyes are enlightened, in any degree to see the things that belong to our peace ; if our desires are awakened, to seek the inheritance incorruptible, undefiled, and that fadeth not away : for this we are indebted to the love and grace of CHRIST. If we are sanctified in part, and desirous to grow in true godliness ; if we are perfectly justified before GOD, and adopted to be his sons and daughters ; these also are streams, which issue from that inexhaustible fountain, the love of CHRIST. As it was stronger than death, in its actings and sufferings ; it is richer than all worlds in its precious, precious fruits. All the inconceivable and everlasting joys of the glorified state, are its purchase and its gift.

Justly, therefore, does the scripture make use of all the endearing relations, that subsist among mankind, to represent the love of a friend ; greater the love of CHRIST.—Great is the love of a friend, greater the love of a brother ; greater still the love of a parent ; greatest of all the love of a bridegroom ; but infinitely greater than any, than all, is

the love of the ever blessed IMMANUEL to his people. What all has been said, all has been imagined; it transcends every comparison; it exceeds all thought; or as St. Paul speaks, it passes knowledge—May your Ladyship have more and more exalted apprehensions of it; and live under a delightful sense of its richness and perpetuity!—may it be your sweet incitement to every duty, and your sovereign cordial under all tribulation!—And when eternity, the vast eternity opens, it shall be, in a sense that no heart can conceive, your crown of rejoicing; your exceeding great reward.—And, I hope, you will sometimes pray, that it may be the present comfort, and eternal joy of,

My Lady,

Your Ladyship's most

Obliged, and most

Obedient Servant,

JAMES HERVEY.

P. S. May I ask, whether your Ladyship has seen a little collection of poems, entitled *Visions*? They are extremely elegant: composed in a high and finished taste; perfectly moral and virtuous; and want nothing but a little of the savour of that name, which is as ointment poured forth.—The author reckons me in the number of his friends; and I should be glad to do him any service. [He has a very large family, and no very affluent circumstances. He is going to sell the copy; and a quick demand for the present edition, would considerably encrease the price.] Could your Ladyship speak a recommending word for them to the polite world? I dare venture to assure your Ladyship, it will be no derogation to the delicacy of your judgment.

LETTER XXV.

Miles's-Lane. Feb. 19, 1752.

MY LADY,

YESTERDAY I received the honor of your Ladyship's letter : and, grateful for that, please myself with the prospect of another, which your Ladyship has given me reason to expect, before the expiration of the week.

As your Ladyship was just going into the country, when you put pen to paper, I cannot but follow you thither, or wait upon you there, with my very best wishes, that the GOD of all goodness may bless your going out, and coming in, from this time forth for evermore. That where-ever you reside, he may be ever near you, by his enlightening, comforting, sanctifying presence.

On Sunday last, in the afternoon, we were greatly alarmed. A fire broke out in a sugar-baker's warehouse, to which a part of my brother's dwelling-house joins. We were all confusion and consternation ; almost smothered with smoke ; and crowded by the mob. Three engines playing from various parts of our house, and several others pouring in water from other quarters, by the blessing of GOD, kept under the raging element, and in a few hours extinguished it.—It put me in mind of that tremendous day, when the heavens shall pass away with a great noise, when the elements will melt with fervent heat, and the earth with all the works that are therein shall be burnt up. Then when the possessions of the mighty shall be nowhere found ; may your Ladyship have a house not made with hands, eternal in the heavens ! When the wealth of the covetous shall come utterly to an end ; may your Ladyship enjoy an inheritance incorruptible, undecayed, and that fadeth not away.

To the satisfaction I receive in forming these wishes, give me leave, my Lady, to add the further pleasure of subscribing myself,

My Lady,

Your Ladyship's

Most obliged, and

Most obedient Servant,

JAMES HERVEY.

LETTER XXVI.

Miles's Lane, Feb. 23, 1752

MY LADY,

I AM sincerely sorry, to hear of your Ladyship's indisposition. This, I hope, may venture to congratulate you, on a thorough recover.—These disorders of the earthly tabernacle, are premonitions of its final dissolution. They have every one a voice, and this is their meaning; thus they address our affections: "Arise, and depart, for here is not your rest. These tenements of clay will soon fail. But there is a city, whose foundations will never be removed. There are mansions, from which the nap-

"no inhabitants will never be dispossessed. These the blessed JESUS has purchased for you, by his precious blood. These he has prepared for you, by his almighty power. Beseech—O ! beseech him, to make you meet for them, by his sanctifying spirit."

What shall I say, my Lady, concerning the honor you intended me ? It is greater than I could have expected.—And what, concerning the honor to which you invite me ? It is with unfeigned regret, that I cannot accept it. I have been a fellow-sufferer with your Ladyship. Have had a violent cold, attended with a feverish symptom. Which still hang about me ; and I am sometimes apprehensive, will deliver me over to the physician. This disorder, it is thought, was caught, on the day of our late consternation and danger. When I was driven from my home ; and in order to avoid the fire, was obliged to wade through water.

Water and fire, put me in mind of those terrible desolations, which were once made by the instrumentality of these elements. When GOD made them the sword of his vengeance, to destroy a degenerate world, and four polluted cities. I mention this, because it leads our thoughts to that beneficent and glorious person, who delivers from the wrath to come. Who, in both these cases, was particularly typified ; in the one, by the ark ; in the other, by Zoar or the mountain. O ! my Lady, let us fly to him—cleave to him.—make our boast of him—and rejoice in him—You know his name. May your Ladyship know more and more of the riches of his goodness, and the power of his grace ! Till you see him, and dwell for ever with him, in that happy world, where the inhabitants shall no more say, I am sick. There, I hope, through the blood of the everlasting covenant to meet your Ladyship ; and no longer tire you with the disagreeable mention of my indispositions, but join with you in loving, adoring, and magnifying that dear, divinely excellent JESUS, who loved us, and washed us from our sins in his own blood. To his infinitely tender care I commit your Ladyship, and beg leave to sub-

scribe myself, with the greatest respect and sincerest gratitude,

Your Ladyship's most

Obliged, and

[Truly grateful humble Servant,

JAMES HERVEY.

LETTER XXVII.

Miles's-Lane, March 23, 1752.

MY LADY,

WILL your Ladyship give me leave, to transmit in writing, what I heard in conversation? An event, that lately happened; and told by a person, who was eye-witness to the whole.

A soldier was condemned to be executed for desertion. A young man, in the prime of life, with the bloom of health on his countenance.—Being come to the place of execution, he prepared himself for death, without any apparent emotion, of fear; opened his breast, without any change of countenance; and drew the cap over his eyes, without the least trepidation in his limbs.—Six of his comrades were draughted out, and ordered to advance softly forward. Being come within four yards of the criminal, they received the signal to fire; and shot each his ball quite through the body.—After this, the corpse, with the face uncovered, and the wounds bleeding, was extended

on the ground; and the whole regiment, to make the terror more impressive, marched over its legs. The sight was so awful, that one of the soldiers, fainted away, as he passed by the dismal spectacle; and the account so affecting, that I observed the tears stealing down the cheeks of a Lady, where it was related.

Will not this help us, my Lady, to form some faint apprehension of GOD Almighty's tender and amazing love in CHRIST JESUS?—When we had deserted his service, and rebelled against his majesty, not once, nor twice only, but times out of number; did he pass sentence of death upon us? No: he exercised all long-suffering towards us.—Instead of condemning us, he deputed his own son, to be condemned and to suffer in our room. He resigned the dearly beloved of his soul, the immaculate and blessed JESUS, to receive all the arrows of vengeance into his heart; to become a pale, bloody, mangled corpse; a spectacle of misery to angels and men: on purpose, that we might go free; that we might be delivered from punishment; and be made heirs of eternal happiness.

O adorable kindness! to spare such rebels; freely to pardon, and fully to forgive them!—still more adorable and stupendous! to raise them from the block, to the highest preferments in heaven! to exalt them from the stake, to a glorious crown, and an everlasting kingdom!—That he may give your Ladyship all the blessings of the gospel of peace, is the hearty desire, and the earnest prayer of,

My Lady,

Your Ladyship's, most

Obliged, and most

Dutiful Servant,

JAMES HERVEY.

P. S. You have heard, I presume, from our excellent friend in America. I think, he could not forget your Ladyship, as he remembered me. My letter was very short, as he was in great doubt, whether it would find me in the land of the living. Nothing at all material, only an account of his own welfare, otherwise I would have taken the pleasure of communicating it to your Ladyship.

LETTER XXVIII.

Miles's Lane, March 31, 1752.

MY LADY,

YESTERDAY, in the evening, I received your Ladyship's letter, and the first thing I do this morning, is to return my thanks, for the honor it did me, and the pleasure it gave me.

You may depend upon it, I always appear, in my letters to your Ladyship, with one of my best frames of mind : just as I should appear in person, was I able to wait upon your Ladyship, with my sprucest suit of cloaths. But it is not always sunshine and serenity in my breast. Neither is it always purity and harmony in my temper. I have so much vanity, and so many follies ; such stupid inattention, and odious ingratitude ; such stubborn irresignation and unconquerable pride ; such frequent sallies of foolish desire, and workings of evil affection ; above all, such unreasonable unbelief in the merits of my Saviour, and the promises of my GOD, who considers whereof we are made : who remembers that we are but dust ; and whose mercy is as his majesty, exceedingly great and infinite. At his adorable feet I would lie very low ; and make, from the

bottom of my depraved soul, the poor leper's confession, unclean! unclean! GOD Almighty is pleased, of his singular goodness, to preserve me, from many very scandalous out-breakings of corruption; but I am often exercised with inward trials; have often reason to complain, "when I would do good, evil is present with me."

This, my Lady, I believe, the wise and gracious GOD permits—that he may shew us, what is in our heart: that it is deceitful and desperately wicked; and may bring us off from all self-admiration, to abhor ourselves in dust and ashes—That he may teach us to prize our glorious advocate and surety more highly; to renounce our wretchedly imperfect selves more thoroughly; and place our whole affiance on his son's precious blood, and immaculate righteousness.—That he may quicken our desires after brighter and more transforming manifestations of CHRIST; after richer and more efficacious communications of his spirit.—That he may wean our affections more and more from this disordered state, and render us less unwilling to be dissolved. To be dissolved, and enter into that happy world, where all ignorance will be dispelled; all corruption destroyed; and we shall love the LORD JESUS CHRIST, not only in sincerity, but with everlasting ardour.

At such seasons, I think it best my Lady, to beware of too much disquietude and anxiety. I remember some expressions, that dropped from a dear friend, when I had the honor of being in your Ladyship's company at the Countess Delitz's, which tended to cherish this drooping, disconsolate disposition. As though we ought to be scourged with the lashes of conscience, and hang down our heads as a bulrush,—But why should we covet to be scourged? when our divine master was wounded for these sins, and bruised for these iniquities? Will our uneasiness and self-tormenting cares add any thing to the value of CHRIST's atonement?—Or, shall we indulge the inward distress, in order to humble our minds? It will sadden them; and

vate them ; discourage their addresses to the source of good : and have just such an effect upon them, as the failure of animal spirits has upon the body. And whether this failure of animal spirits, fits the body for any one instance of service, or any one species of enjoyment, let those who have experienced the change, judge ——— No, my Lady ; the truest humility, the most genuine abasement, is grounded on a sense of our ever-blessed Redeemer's love. He that is high above all height, humbled himself to death, even the death of the cross, that he might make expiation for these offences. When we are properly impressed with this astonishing and delightful truth, it will sink us in humiliation, even while it exalts us in hope. If we observe the scales of a balance ; the higher the one ascends, the lower proportionably the other drops. So, the more we advance in this faith, the more we shall encrease in poverty of spirit.

Therefore, when such temptations occur, when such defilements arise, don't be desirous, honored Madam, of dwelling upon the afflicting conviction of shameful guilt, and abominable vileness ; but turn the eye of your mind to the bleeding, agonizing, dying JESUS. Get rid of the fear and the distress, by a firm assured belief, that the king of heaven has smarted for these follies : that the LORD of life has suffered death for these sins : and the prince of peace poured out his blood for these transgressions. That, though they are displeasing to the divine majesty ; it will be much more displeasing, if we disbelieve the truth of his word, or distrust the efficacy of his beloved son's propitiation ——— Thus, my Lady, fight the good fight of faith, and overcome through the blood of the Lamb. By such a repeated application of his all-sufficient infinite merits, I hope, you will find your soul cheered, refreshed, and filled with abundance of peace. Then, I am persuaded, you will find yourself, like a person that has shook off the manacles from his hands, or thrown a heavy load from his shoulders, far more free, enlarged, and active in the ways of the LORD.

My comfort on such occasions, is principally derived from turning such scriptures as the following into secret prayer; Hos. xiv. 4. Zech. xiii. 1. Heb. ix. 13, 14, 1 John ii. 1, 2.

And do not let us suspect, that the LORD abhors us for such infirmities, though undoubtedly sinful. No; he is a faithful and compassionate High-Priest. He was tempted in all things like as we are, yet without sin. He will therefore graciously receive us; reveal himself to us; and say to us by his blessed spirit, son, daughter, be of good cheer: I have died for all thy misdoings.—Should Lord—— in his journey to Bath, have the misfortune to fall from his horse, or be overturned in his coach, and make his appearance before the countess, besmeared with blood, disfigured with dirt, and torn with wounds; would her Ladyship loath him on this account? Quite the reverse, Her bowels would yearn; she would feel compassion added to her affection; and gently wipe away the blood, and tenderly take care of the wounds. Such, or rather unspeakably more condescending and gracious will our LORD's reception of us be, when we come weary, heavy laden, and defiled with guilt, to find rest in his merits. He vouchsafes to call himself our everlasting FATHER; and will never, never be outdone by any earthly parent in the exercise of compassion and goodness.

Poor—— has some odd tempers: which make her many enemies. So many, that, I believe, she is almost as universally disliked, as her amiable husband is loved. But I am apt to think, people aggravate her weaknesses. And my Lady, 'tis an unkind world. It delights to propagate defamatory reports; and the ball of censure, always gathers as it rolls. Where is that loveliest of virtues, Charity? We see her charmingly portrayed by the finest pencil under heaven; 1 Corinthians xii. But when, how rarely at least, do we see her tread the stage of life, or enter the circle of conversation? O! that, commissioned by her great master and pattern, she may dwell in your Ladyship's heart, and not be an utter stranger to mine!

I sincerely wish, that the Countess D, and all the personages of distinction, who have tasted that the LORD is gracious, may grow in grace; may be filled with the spirit; and be valiant in the cause, zealous for the interests, of JESUS of Nazareth. All the hosts of heaven adore him; and shall we, creatures of the ground, be ashamed to own him. Angels, men, and devils, shall bow the knee to him, at the last day; and shall we, in this our day, blush to acknowledge our relation to her?

We have, doubtless, many enemies, and probably shall not cease to be assaulted with temptations, so long as we continue in this wilderness. But let us not fear, my Lady. We have a captain and a guide, who is as gracious as we could wish; far more gracious than we can think. Hear his own words; and may his own spirit write them upon your Ladyship's heart: For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of him.

Zech. ii. 5. Only let us look unto him; walk closely with him; and, like good Hezekiah, (of whom I have just been reading) cleave unto him.

I assure you, my Lady, I should lose a signal satisfaction, as well as offend highly against gratitude, if I should cease to pray for your increase in faith, in holiness, and in joy. And I have the comfort to think, the dearly beloved son of GOD, JESUS CHRIST the righteous, ever liveth to make intercession for your Ladyship, and also (as his grace and truth oblige me to believe) for

Your Ladyship's most

Obliged, and most

Obedient Servant,

JAMES HERVEY.

P. S. I have tired my own hand, and, I fear, have tired your Ladyship's patience. I should not at all regret the one, if your Ladyship will excuse the other.

LETTER XXIX.

Tottenham, May 19, 1752.

MY LADY,

I BEG leave to pay my most grateful respects to your Ladyship once more; being upon the point to remove into Northamptonshire. It has pleased GOD to take my honored father to himself. So that I am obliged to depart from my present situation; and, if I can bear the journey, and undergo the fatigue, to take the living of Weston. O! that I had strength of constitution, to watch over a flock, and feed them with the milk of the word! but the will of the LORD is best. He employs whom he will employ, and whom he will he lays aside. Wise and righteous are all his ways.

'Tis very probable, I shall never have the pleasure of seeing your Ladyship again, on this side the everlasting habitations. My enfeebled state renders me like an aged tree, which must continue, where it is fixed: to transplant it, or to remove it, is to kill it.—O my Lady, my honored Lady, let us, with those believers of old, *cleave to the LORD with full purpose of heart*. Cleave to that ever-blessed and all-gracious LORD, who bore all our sins in his own body on the tree: who fulfilled all righteousness for our justification; and ever liveth to make intercession for us.—Let us remember him in the night-season, and

think upon him when we are waking. Let us converse with him by silent supplication, and believing communion. Let us look to him as our amiable pattern, and depend upon him as our all-sufficient propitiation. Let us live upon him, and rejoice in him. That when the hour of our dissolution approaches, we may not change our company, not change our employ, but only change the place of our abode. Then, my Lady, I shall hope to welcome you (for in this instance you must give me leave to go before you) into the house not made with hands, eternal in the heavens.—Till then, my best prayers will ever attend your Ladyship; I shall wish for your Ladyship's happiness as ardently as my own; and shall always be ambitious of professing myself,

My Lady,

Your Ladyship's

Most obliged, and

Most obedient Servant,

JAMES HERVEY.

LETTER XXX.

Weston, January 14, 1752.

My Lady,

I AM just arrived at Weston, after a pleasant journey, in an easy coach and cool weather. But much

fringed, though we allowed two days for about seventy miles. May the gracious GOD, who has brought us safe both make and keep us thankful!

SEE! my Lady, how almost every thing reminds us, that here we have no continuing city; but are pilgrims and sojourners below. In heaven, is our true home. There is everlasting rest to be enjoyed. There sickness and sin are banished. And there the one crucified, but now exalted JESUS, dwells and reigns for ever.—There may your Ladyship's affections be fixed! And in this practice may I be so wise as to imitate you: in this place may I be as happy as to meet you.

I received your Ladyship's favor, when I was packing up and preparing for my journey. Which wearied my weak constitution to such a degree, that I was not able to pay my grateful acknowledgments, before I left Tottenham. Now I take leave to thank you for your condescending letter, and for giving me leave to write to your Ladyship from the country.

I assure you, my Lady, I have not the least aversion to print any production of mine, in case better judges should think it might tend to maintain the honour of the bible, or engage that inestimable book to mankind. How unfeignedly should I rejoice, if I might be an instrument of glorifying, in any capacity or any degree, that amiable Redeemer; who, for my sake, was despised and rejected of men. All I fear, is lest acute but irreligious minds, should discover some weak sentiment, should find some flaw in the argument; and take occasion to wound the Redeemer, and vitiate his truths, through my inadvertence.—Be so good, my Lady, as to make my very respectful compliments to Dr. Hales, and inform him of my suspicions.—If he would please to revise the little essay, with a particular view to these apprehensions; and should think the remarks will stand the test of a vigorous examination (for such they must expect) my scruples would be very much abated.—I believe, I durst undertake to vindicate all the observations, that are of a critical nature with regard to the

original language, or of an historic nature with regard to fact.—Whether I offend against the rules of polite and genteel demeanour, your Ladyship is the best judge.—There should have been references to texts of scripture, either quoted or alluded to.—If your Ladyship, or the Dr. should persist in your opinion, I wish you would be so good as to get the paper transcribed (no matter how close it is written) and transmitted to me in a frank. For I have no copy of it, only some in-coherent minutes in short-hand.—May that ever-blessed being, who looks forward in the remotest futurity, and discerns the consequences of every step we offer to take, may HE direct us in this and all our purposes: guide us by his grace, and receive us into his glory! for his wisdom is un-erring, and his goodness is infinite.

I know not what the LORD will do with me, or how I shall proceed. My strength is so worn down, and my constitution so irreparably decayed, that it will be absolutely impossible for me to discharge my ministerial duty. And I think it will be equally impossible for me to forget your Ladyship in my best moments, or to be insensible of your generous kindness.

My Lady,

Your Ladyship's most

Obliged, and most

Dutiful Servant,

JAMES HERVEY.

LETTER XXXI.

Weston, January 13, 1752.

MY LADY,

I AM indebted to your Ladyship for the favour, which Wednesday's post brought to my hands. I hope, your Ladyship will, by honoring me, sometimes with a line, make me still more and more your debtor. For, though I dread the thought of contracting other debts, I shall find a peculiar pleasure in running deep on this score.

My chaplain-ship is an honor, which I neither expected nor solicited. The whole affair was transacted without my knowledge, by means of my dear friend Mr. Whitefield. Who, in some degree like his divine master, is more ready to give, than others are to ask his kind assistance — Had I made application for myself, your Ladyship would have been the first person in the world, to whom I should chuse to be obliged for procuring me such a privilege; and I am sure, there is no one, from whom I could have greater reason to hope for success in such a request. — I am sorry to incur, on any account, your Ladyship's displeasure. Yet, in this case, it pleases me to observe, that even your anger is amiable; and I can read the benevolence of the heart in the frowns of the face.

I am glad to hear, that such eminent and able geniuses are determined to employ their talents in so noble a cause, as the honor of the most high GOD. But can there be, my Lady, such a creature as an Atheist in the world? There may be pretenders to Atheism. But I verily believe, they are self convicted and self-condemned by the verdict of their own breasts. However, I shall be very

much pleased to see the scheme, which these gentlemen propose to execute. That I may have the satisfaction to accompany it with my prayers, and may wish them good luck in the name of the LORD.

Weston, my Lady, is near Northampton. About two miles from the town. Pleasantly situate; on an agreeable eminence; on the right side of the river; and at a proper distance from the meadow. My house is quite retired. It faces the garden and the field. So that we hear none of the tumultuous din of the world, and see nothing but the wonderful and charming works of the Creator! oh that I may be enabled to improve this advantageous solitude! Though secluded from the gay and the busy scenes of life, may I ever be present with that divine being, who has heaven for his throne, and the earth for his foot-stool—Whose mercy in CHRIST JESUS, is like his majesty, exceeding great and infinite. Who is therefore highly to be admired, and dearly to be loved, as well as deeply to be revered.

I did, on the day your Ladyship mentions, ascend the pulpit; and speak for the space of half an hour, to my people. But with so much weakness—O! 'tis well that the eternal GOD does not want strength of lungs, or delicacy of elocution; but can do his work, his great work, of converting souls, by the weakest, meanest instruments. If it was not so, indeed my Lady I must absolutely despair of being successful in my labour, or serviceable in my office.

I opened my commission to my new parishioners, from these words of the blessed and only potentate; preach the gospel to every creature. Shewed them—what the gospel teaches, and what blessings it comprehends—by whom these blessings were purchased, and to whom they are offered—exhorted them severally to secure to themselves a share in these unspeakable blessings—and gave them to understand that the end of my preaching amongst them, the design of my conversation with them, and the principal aim of my whole life would be, to bring them acquainted with this delightful doctrine and assist them in obtaining this great

salvation.—I bless GOD for making my poor discourse acceptable to my heavens; and now I must beseech that bountiful giver of all good, to make it beneficial to their souls. While I am exercising myself in this pleasing employ, the truest method of expressing my pastoral affection; I hope, I shall not forget the duty of gratitude, which will always be owing to your Ladyship, by

Your Ladyship's

Most obliged, and

Most obedient Serv^t,
 nt,

JAMES HERVEY.

LETTER XXXII.

Weston, January 20, 1752.

My^r Lady,

AN answer to my letter, so speedy and so obliging, is acknowledged as a double favor. May your Ladyship find a gracious GOD equally ready to hear, and equally ready to fulfil, every request of your lips, and all the desire of your heart!—Equally, did I say? He is inconceivably more bountiful than the most generous and benevolent among the children of men. What is the language of his transcendent goodness in CHRIST, and how runs his faithful promise to his people? It shall come to

pass, that before they call, I will answer ; and while they are yet speaking, I will hear. What a sweet endowment is this, to make frequent applications to his divine Majesty.

The Bishop of N———h, I have been told, is a very fine scholar, and a very polite gentleman. May he crown his other accomplishments, by acting the part of a very zealous christian. I am glad to hear, that he has joined the noble association, which is determined to make a public stand, against the overflowings of infidelity and vice — 'Tis written in the scriptures of truth ; When the enemy cometh in like a flood, the spirit of the LORD shall lift up a standard against him. Who knows, but, partly by the productions of these masterly pens, and partly by the labours of the honest Methodists, this prophecy may be, in some measure fulfilled ?—May I ask your Ladyship, whether the performance is to consist of detached papers, like the Spectators ? Or to be comprised in a large treatise ? Whether it is to come abroad in periodical essays ? Or to make its appearance all at once ? Whether their design is to be kept as a secret, or whether it may be communicated in conversation to others ?—I hope the GOD of heaven has stirred up the minds of these eminent persons, and will accompany with his favor the work they undertake.—For, with regard to that almighty Being, the words of Balaam are as true, as in their original application of them they were false : I wot (rather, I am assured) that he whom thou blessest, is blessed ; and he whom thou cursest, is cursed.

Whenever you please to give me a sight of those manuscript papers, your Ladyship will be so good as to send them to Miles's Lane, my brother will transmit them to Weston. As soon as I have revised them ; added the proper marginal references ; and corrected some inaccuracies ; they shall be returned, and wholly resigned to your Ladyship's disposal. I shall only beseech the great head of the church, who sees into the remotest futurity, and discerns the consequences of every undertaking, to direct your Ladyship in all your determinations.

What a privilege is it, my Lady, that we have leave, nay, have a command, to address ourselves to an all wise and all-powerful friend, in every doubt and likewise in every difficulty ! Be careful (be anxious and perplexed) for nothing : but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto GOD. This is the divine direction. What follows, is the divine promise. Whatsoever ye shall ask the father in my name, he will give it you. Ask, and ye shall receive, that your joy may be full. O! that we may be enabled to obey this direction, and believe this promise !—Your Ladyship remembers, how the congregation of Israel were left to a mistaken course, by neglecting this sacred method of information. Nor can you forget, how David, in a very dangerous conjuncture, was led in the right way, by seeking this heavenly guidance.—I heartily wish, that your Ladyship may have the spirit of grace and supplication from the living GOD. May, here, be guided by his counsel ; and, here-after be received into glory.

A richer blessing I could not mention, though I should continue writing, till my paper was filled, and your Ladyship's patience tired. This therefore is the proper time and place, for requesting the honor of subscribing myself,

Your Ladyship's most

Obliged, and most

Obedient Servant,

JAMES HERVEY.

LETTER XXXIII.

Weston July 3, 1732.

MY LADY,

AS I was sitting down to the pleasing employ of paying my duty to your Ladyship, cannot but be oblig'd to talk with me, on an affair which could neither be neglected, nor postponed. To this it is owing, that your Ladyship did not receive my grateful acknowledgments of the last post.—The affair is this. Advised by my friends, importuned by my relations, and swayed by a concern for the circumstances of a mother and sister who live with me, I have been prevail'd on to take a second benefice. This obliges me to set out for Cambridge without delay, in order to be created Master of Arts. From thence I proceed to London, to get a dispensation from the Arch Bishop and the seals from the Lord Chancellor. On Wednesday night I hope to be in town; and if I can get my business dispatched, by Saturday or Monday at the farthest, I may return soon enough to meet our Diocesan on his visitation at Northampton; receive institution there; and save myself the fatigue and expence of a journey to Peterborough. This scheme, if practicable, will demand so much of my time, that I fear it will be impossible for me to wait upon your Ladyship at Twickenham. Which if I could do, it would help to alleviate the difficulties, and reconcile me to the toil of travelling.

I was honored with your Ladyship's letter, just as I returned from visiting my people at Collingtree: the parish which I served, when I lived with my father, and of which

I am going to be Rector. It would have pleased your Ladyship, to have observed, how glad the honest folks were, to see their old curate. And why were they glad? For no other reason, that I can conceive, but because I used to converse with them, in private, just as I spoke to them from the pulpit; and endeavoured, at every interview to set forward their eternal salvation. This, I find, is the grand secret, to win the affections of a flock. And in this as in every other part of true christianity, our interest and our duty are connected. When we are bidden to obey the blessed JESUS, we are bidden to take the most effectual way, of being happy in ourselves, and acceptable to others. O! how amiable are thy courts, thou LORD of hosts! said the Psalmist. And may not we, with equal truth, reply? O! how amiable are thy precepts, thou LORD Redeemer! may they be written on your Ladyship's memory, by frequent recollection; and engraven on your heart, by the spirit of the living GOD!

Here I intended to have forborn, and to detain your Ladyship's attention no longer. But a fresh favour demands my thanks.—No, my Lady; I did not laugh at the contents of your last, (as your Ladyship is pleased to speak) but was delighted with your condescension and compassion. Your Ladyship knows, who it is that has said condescend to men of low estate: and who it is, of whom it was said, we have not an high-priest that cannot be touched with a feeling of our infirmities. And, grateful as I am for your favours, zealous as I am for your happiness, I cannot wish your Ladyship a greater blessing, than to be found obedient to that direction, and conformed to that pattern.

I always read your Ladyship's letters again and again, before I obey the orders you formerly gave. But having once perused the first part of your last, I dare not venture to look upon it any more. Your Ladyship will guess the reason, when I assure you, that as the Magazine of Gun-Powder is to a spark, such, such is my depraved soul to the least whisper of applause. It cannot bear praise.—Elation ensues. O! that it may drive me to CHRIST.

See there, vain conceited wretch—see, how loathsome thy guilt is, how ruined thy state was; since nothing less than the blood of the son of GOD could cleanse thee, nothing but his death could recover thee. See this, and blush, and be confounded, even whilst thou art restored.—If your Ladyship pleases to transmit those papers to my brother's in a few days, the author will take care of them, and convey them safely to the Rector of Weston. Who, in both capacities, and with the utmost sincerity, wishes your Ladyship all joy and peace in the LORD JESUS; and begs leave to profess himself,

My Lady,

Your Ladyship's most

Obliged, and most

Dutiful Servant,

JAMES HERVEY.

LETTER XXXIV.

Weston, July 7, 1752.

MY LADY,

NOW, my Lady, I have put your kindness, your generosity, and forgiving graces to the trial. You imagined, I was in town; had received your letter; and yet neither waited on you in person, nor made any excuse by my pen. Which if I had done, I must have owned

myself inexcusable.—But, at Cambridge, I was informed by a gentleman of the spiritual court, that I can not provide myself with all the pre-requisites for taking a second living. Which obliged me to alter my measures; and, instead of proceeding from the University to London, to return home. I now propose to set out for the Metropolis on Monday or Tuesday.

I have just received the manuscript papers, and the favor of your Ladyship's letter.—Glad I am, very glad, that my remarks have the continued approbation of those excellent judges; and shall with the utmost alacrity, vend them abroad in the world.—Hoping, they may be a means of subserving, in some low degree, that grand designation of almighty master, mentioned by the Psalmist; thou hast magnified thy WORD above all thy name.

I think, your Ladyship's objection was very just and weighty. I fancy, it would be most adviseable to send the little piece abroad under my own name. As the acceptance (without vanity I would speak it) which my other essays have found from the public, may promote the spread of this. And—I will conceal nothing from your Ladyship—I apprehend, my bookseller would give me something for the copy. Which, at this juncture, would, scarcely be consistent with prudence to neglect. The expence of taking two livings is very great. It will cost me, I am told, six score pounds. And though, I believe, I have money enough in bank, produced by selling the property of my meditations; yet, such a succour would be welcome and serviceable.

Will your Ladyship lend your name, either at full length or in initial letters, to dignify and recommend the performance? I humbly submit this proposal to your Ladyship's determination; and shall be obliged, if you allow it;—shall acquiesce, if you reject it.

I am just returned from a visit—from Northampton.—Where I spent an agreeable (O! that it may prove an edi-

ving) afternoon, in company with a physician, a clergyman, and a poet. Part of our discourse turned upon that noble, that very important and equally comfortable prophecy, which your Ladyship probably have treasured up in your memory, or else may read in Dan. ix. 24.

May that infinitely condescending Redeemer, who was pleased to work it out, in his own sacred person, apply it to your Ladyship's soul by a lively faith, and seal it to your conscience by the witness of his spirit.

I began this letter with an intention of being very short and was thinking to make an excuse for my brevity. But I find, there is great occasion to apologize for my prolixity. A fault, which I know not how to forbear, when I have the pleasure of writing to your Ladyship. As the best apology for this fault is to add no more; I shall only desire, that your Ladyship will give me leave to inform you, when I am arrived in town; and if I could, by any means, be favored a few minutes with your Ladyship's conversation, it would be a singular and pleasing satisfaction.

Your Ladyship's most

Obliged, and most

Dutiful Servant,

JAMES HERVEY.

LETTER XXXV.

Weston Sep. 3, 1752.

MY LADY,

I RECEIVED the honor of your letter, and the favour of your franks, by the last post; and very sincerely thank your Ladyship for the supply. I cannot omit the very first opportunity of making this acknowledgment. — Especially, because I perceive, you have condescended to make a request in my behalf, and have thereby (which to a generous and noble spirit must be somewhat grating) put it into the power of another to affront you by a refusal: and a refusal so much the more ungentle and disobliging, as the thing asked was so slight and inconsiderable.

I can hardly forbear blushing, vulgar and unpolite as I am, at such a poultry trick. And I am unfeignedly sorry, that your Ladyship should meet with such unhandsome treatment on my account. But, my honored Madam, mind it not. Smile rather at the poor, contracted, ungenerous temper of worldly men — See also, by this contrast, the real cignity of religious persons, and the true elevation of their sentiments. Let me speak to dear George Whitfield; and, be it for myself, or be it for any acquaintance, instead of demurring, instead of forming excuses, he will embrace the proposal with an apparent complacency. He will leave no stone un-turned; he will spare no pains; to gratify my inclination, and accomplish my desire. And why? Because he esteems and loves his friend, not with a superficial civility, but from a principle of grace, and in the bowels of CHRIST.

My Lord does not know me, 'tis true. But he, or his brother had great reason to know my father. I have heard

him relate, with what zeal he served the Mayor; when the Earl of———pushed him hard for his election at———, that he was one of his honorary freemen; and against such a tumultuous and enraged party, as made him run a risque of his limbs and of his life, and not without the expence of some guineas. For which he never had the least gratuity; not so much as a piece of venison. Though he was always remarkably staunch and sanguine for their parliamentary interests.—And is this the conduct of the grantees of the earth? This their kindness to their friends? Let me then for ever say with the prophet *cease ye from man, whose breath is in his nostrils*—who minds his own, and not another's welfare—for *where-in is he to be accounted of?*

Come, Madam, let us take a generous revenge. Let us beseech the king of kings, and Lord of Lords, to bless him with the knowledge of CHRIST, and with all the riches of his gospel; who had not benevolence enough, to grant so small a boon to me; and had so little honor, as to deny your Ladyship, when you vouchsafed to ask so trivial a favour.—I hope, you will be enabled thus to triumph over the little ruffling accidents, that occur in life. I hope, this exercise of christian magnanimity, will be easy and delightful to you. And may I have grace to imitate your Ladyship, as you imitate our divine, ever gentle, all-forgiving master! then perhaps the meanest of your correspondents may, in this respect, be greater than a Lord.

Did I mention our divine master? How should the remembrance of his name, enkindle our hearts, when they are cold; and calm them, when they are discomposed!—Speak we of greatness? How great is HE! he made the world, by his bare fiat!—O! let us think of this. May GOD reveal this amazing beneficence, this wonderously rich gift in our souls; then all earthly things, whether they be smiling or frowning, whether they cross or coincide with our wishes, will be less than nothing and vanity.

My piece is now all gone to the press. I should have been very glad, if your Ladyship and Dr. Hales had seen

the additions. My mind smites me. I fear, I have acted too precipitately. Such a performance, ought to be mature and well-judged. It must expect to meet with a vigorous examination, and from readers that are none of the least sagacious, and none of the most candid. May the GOD of all power and all grace, pity my weakness: and prosper this poor shepherd-boy, with his stone and his sling!—I will no longer trespass upon your patience, but only beg leave to profess myself, with the greatest respect, and warmest gratitude,

My Lady,

Your Ladyship's most

Obliged, and most

Obedient Servant,

JAMES HERVEY

LETTER XXXVI.

Weston, September 31.

MY LADY,

I FULLY intended, on this very morning, to have made my acknowledgments for the honor of your letter, and for the trunks it contained, But business of an

urgent nature intervened, and rendered it impossible for me to execute my design, soon enough for the post. I am sincerely concerned, on account of this disappointment; because, it must make me appear more ungrateful than I really am; and it may create in your Ladyship some apprehensions, that your last letter was mis-carried. Which, considering the contents to a person of honor and delicacy, must be very disagreeable.

I once more beg of you, Madam, to pardon every expression in my last, which, warm, unguarded, or disrespectful to superiors, escaped from my pen. The truth is, I willingly indulged the motions of a little kindling resentment, with a view of mitigating your Ladyship's. Imagining, that if I gave some vent to mine, it might tend to extinguish or diminish your's. Somewhat like the operation, which, I think, our physicians call a revulsion. When, at any wound, the loss of blood has been large, and it still continues to flow, they open a vein, in some remote part, and by diverting the course, stop the effusion.

I am very glad to find, that there was no occasion for such a well-meant, though ill-judged artifice.—May your Ladyship have an entire command over, those turbulent affections, which too often shew the tyrant within! and which where ever they dominate, make the soul like a troubled sea, that cannot rest.—May you, every day, grow more meek and lowly in heart! this is the way to calm or prevent the storm in the breast, and obtain a settled serenity of mind.—This is the blessing, promised under the gospel dispensation, and described by those figurative expressions: The lion shall lie down with the lamb: they shall beat their swords into plow-shares, and their spears into pruning-hooks: the rough places shall be made smooth, and the crooked places straight.—This is one distinguished and precious fruit of the spirit; and this was most eminently and amiably exemplified, in the conduct of our divine master. When treated with the most contumelious, with insupportable indignity; he only remonstrated, with the utmost gentleness, if I have spoke evil, O dear witness of the

evil: if well, why smitest thou me? When he hung, in racking agonies, and amidst cruel mockings, on the cross, instead of expressing the least indignation, he prayed, he pleaded, he procured mercy, even for his revilers and murderers. Father, forgive them, was his prayer. For, they know not what they do, was his plea. And the salvation of his blood thirsty enemies, was the consequence of both.

If you should enquire after the little piece, I can hardly give any account of it. Printing seems to be slow work; I don't find, that so much as a single sheet is worked off; though they have had the manuscript almost three weeks. The very first that is finished, and fit for perusal, will take leave to wait upon your Ladyship. And may the blessing of HIM, who once hanged on the tree, but now sits on the throne, for ever attend your Ladyship, and what owes its being to your commands on,

My Lady,

Your Ladyship's most

Obliged, and

grateful humble Servant,

JAMES HERVEY.

LETTER XXXVII.

Weston, Oct. 29, 1752.

MY LADY,

IT is a long time, since I had the pleasure of writing to you ; and it is longer still, since I had the honor of hearing from you. Will your Ladyship permit me to assure you, that, though I have not troubled you with my letters, I daily remember your favors with unfeigned gratitude, and your welfare with the most unfeigned prayers.

I had the hopes of presenting you, long before this time with those remarks in print, which you so candidly received in manuscript. But the Printer, notwithstanding my particular request, that the piece might be worked off with expedition, thinks proper to delay ; and takes so many months for a little business, which, I should think, might be dispatched in a fortnight.—What can I do ? When a person travels in a stage coach, he must go the pace, not which he chooses, but which the driver pleases.—I trust, however, there is a secret providence over-ruling such affairs : and that HE who sits at the helm of his church, orders all, even the minutest circumstances, in number, weight, and measure. The particular conjuncture and proper season of things, it is plain, he very exactly observes. For he said, on a memorable occasion, my time is not yet come. O ! that we may cheerfully commit ourselves and all our affairs to his unerring guidance.

While I write this, a packet arrives from my bookseller, which informs me, that the pamphlet will be soon finished. He sends for the title-page. Which is the last part that is printed. Now it is going to launch into the world, may the GOD of heaven and earth give it a propitious gale and a prosperous voyage ! that it may bring some honor to the blessed JESUS, and support the dignity of his holy word. Then it will bring a greater pleasure to the author, than a fleet of merchant-men brings to the owners, when it returns laden with the choicest spices of the East.

I have a request to make your Ladyship. But am so straitened for time, that I must defer it till another post. — Would your Ladyship advise me, to ask Dr. Hales, whether it might be proper, by his means, to beg of her Royal Highness to accept the pamphlet ? And, whether it would be impertinent to offer it to the *Bishop of Norwich*, or disrespectful to omit it ? Shall I promise myself your opinion on these points, and take the liberty to declare by the ensuing as well as by the present post, how respectfully and unfeignedly I am,

My Lady,

• Your Ladyship's most

Obliged, and

grateful humble Servant,

JAMES HERVEY.

S .

LETTER XXXVIII.

Weston Oct. 31, 1752.

MY LADY,

THE request I am going to make, wants the less apology, because it was mentioned in my last. Or rather permit me to say, it wants no apology, because I am persuaded, your desire is to be good, and your delight is to do good.

I well remember, and should abhor myself if I was capable of forgetting, the generous offer you made me when I was honored with your Ladyship's company in London. I had then enough for myself, and sufficient to spare for the relief of others. But now re-iterated expences, and larger than I expected, and not yet ended, have almost totally exhausted my purse. And I am not likely to receive any rents, which may set me again upon rising ground, for a considerable time.—This unavoidably straitens my hands, and makes me incapable of distributing to the necessities of the indigent, so liberally as I could wish. Will you, Madam, give me leave, at this juncture especially, to act as your almoner? I believe, I could put about ten pounds to very good interest for your Ladyship. A little linen, for those who are half naked; and an edifying book, for those who are exhorribly ignorant; might, I trust, be acceptable to G.O.D. our Saviour, and serviceable to those, whom he has bought with his blood.—If this petition should come at a season, when it may be in any degree inconvenient, or unsuitable to your Ladyship's inclination; then, I make it my farther request, that you will please to answer it, not by making any excuse for your refusal, but by taking no notice at all of it. Which, will be perfectly satisfactory to

me — I can, I assure you, act an implicit faith on your Ladyship; and believe, you have excellent reasons for your conduct, though they should be hid from my knowledge. But such is my weakness, (O! that I may blush and be confounded under a sense of it!) I can hardly do the same, with regard to the unerring and ever gracious G.O.D. Can hardly acquiesce, and be cheerfully, be thankfully resigned, when He is pleased to relax the springs of life, and bring down my strength in my journey. LORD, increase our faith, is a supplication, which we should often address to the throne of grace.

You will very soon receive the pamphlet, which may be properly called your own: your own, where it is pertinent or valuable, mine, where it is weak or injudicious. I shall take the liberty, unless you countermand me in the interim, to have it directed for your Ladyship, and left at Lady

May the prince of peace give you peace always and by all means. Which cannot be granted to your Ladyship, without imparting a singular satisfaction to

Your Ladyship's, most

Obliged, and most

Dutiful Servant,

JAMES HERVEY.

LETTER XXXIX.

*Weston, Nov. 4, 1752***MY LADY,**

YOUR answer to my letter, and what it contained, puts me in mind of one very remarkable circumstance in Jael's conduct : of whom it is said, in the sacred ode, he asked **WATER**, and she gave him **MILK**. I asked a boon, and your gift has exceeded, has doubled my request. May the **LORD JESUS CHRIST** do so to you, and more also !

I humbly thank your Ladyship in behalf of the poor ; and I beseech my divine master, to make me a faithful steward, both to him and to you. I will keep an exact account of the distribution of your alms, and be ready to submit it to your inspection, whenever you please.—I clearly perceive, from your generous grant, that you give me leave to employ any part of it for my own accommodation. And I am altogether as much obliged to your Ladyship, as if I should make use of it for my own accommodation. But, blessed be the divine providence, I am in no personal want ; only I have, at present, no overplus for beneficent purposes. And as life, mine especially, is so very precarious, I am unwilling to run in debt, even for the sake of charity.—No other debt I mean, but that of gratitude. And it will not be a burthen upon my spirits, but the delight of my heart, always to owe this to your Ladyship.

I will give directions to my bookseller to send three of the pamphlets to Dr. Hales ; and one to your Ladyship, to be left at Lady———. And I shall not neglect to pray, that you may enjoy the precious promise, recorded by that charming and most consolatory writer, the Prophet Isaiah. “ Then shall thy light break forth as the morning, and thine health shall spring forth speedily : and thy righteousness shall go before thee ; the glory of the LORD shall be thy reward. Thou shalt call, and the LORD shall answer : thou shalt cry, and he shall say, here I am.” Isaiah lviii 8, 9. May all that is included in these words, all that was merited by the Redeemer’s death, be the portion of your Ladyship. And this will amount to a happiness, greater than can be conceived ; but is that very happiness, which is most earnestly wished for your Ladyship, by

My Lady,

Your Ladyship’s most

Obliged, and most

Obedient Servant,

JAMES HERVEY.

LETTER XL.

Weston, Nov. 7 1752.

MY LADY,

GLAD should I be, very glad, if I could as effectually administer consolation to your mind, under every distress; as I can assuredly promise the most inviolable fidelity, in every affair, which you are pleased to communicate, under the seal of secrecy.—However, I can apply to HIM, who spoke the tempestuous ocean into a calm; and is able to speak the troubled soul into tranquillity.—I create the fruit of the lips, saith the LORD; which shall be, peace, peace. Isai. lvii. 19. The repetition of the word, I believe, denotes the certainty, the abundance and the permanency of the peace; which is created by GOD, and is the fruit of his word; spoken by the mouth, and committed to the writings, of his Prophets and Apostles.—In all our disquietudes therefore, my honored Madam, let us seek, by assiduous application, to the scriptures of truth; and by humble prayer, to the GOD of all grace. The former was David's resolution; In the LORD's word will I rejoice; in the LORD's word will I comfort me. The latter was Haimath's practice; when her adversary provoked her sore, to make her fret; She poured out her complaint unto the LORD, and shewed him of her trouble. And the Burthen was removed from her spirits; her countenance was no more sad. (1 Sam. i.)

Methinks, I could almost wish, that, whatever buffetings of satan I myself may feel, your Ladyship might be exposed to none of his fiery darts. But it can not, it must not. Even you, Madam; must be exercised with trials. With

out them, diligence would fold her arms ; circumspection would close her eyes ; and all our christian graces would lose their activity and vigour. To be immured always in a warm room, where no single breath of air could reach us, could not be conducive to the health of our bodies. To be from trials, and exempt from temptations, would be as little beneficial to the state of the soul—Nevertheless, be of good comfort, my Lady. You know, who has said ; my grace is sufficient for thee. And it was the saying of a good man, a veteran in the spiritual warfare ; “ Those temptations, which drive us to prayer, and make us more attentive to the scriptures, can not ruin us ; will never hurt us ; nay will turn, in the issue, to our great advantage.”

At such seasons, and by such disciplines, we are taught to know ourselves. Where—at such an hour of infirmity and prevailing corruption—where is our fancied righteousness ? What figure does our own obedience make ? Alas ! it appears worthless, and most despicably mean. Then how comfortable to reflect, that, though miserably defective in ourselves, we are complete in our divine Redeemer.—When we see our own righteousnesses, to be poor intermitted scraps of duty ; to be, as the prophet speaks, no better than filthy rags ; then how precious is JESUS CHRIST, under the character of the LORD our righteousness ! then how reviving is such a text of scripture ; GOD hath made him, who know no sin, to be sin for us ; that we might be made the righteousness of GOD IN him ! 2 Cor. v. 21 :

You do right, Madam, to overcome evil with good.—This is a noble conquest. May the arm of the Almighty enable you to gain many such victories !—You act also from the right principle. No consideration can so powerfully incline us to forgive, as the bright hope, and cheering prospect of our own forgiveness. Since GOD has remitted to us a debt of ten thousand, thousand talents ; shall we not readily remit a few pence to our offending brethren ? It is St. Paul’s argument, and a most engaging ar-

ment it is; be ye kind one to another. tender-hearted, forgiving one another even as GOD for CHRIST's sake HATH forgiven you. May the spirit of eternal goodness confirm your Ladyship in this faith! give you a happy persuasion, that all your sins are blotted out by the blood of the lamb; that, though there are and will be failings in you, yet there is no condemnation for you! This will promote and facilitate the exercise of every virtue; just as a generous cordial exhilarates the spirits, invigorates the limbs, and sheds its benign influence through the whole frame.

You need not ask my prayers for your Ladyship. I must extinguish the warmest notions of my soul, before I can cease to wish, and make supplication for, your present comfort, and endless happiness. And, blessed be GOD, there is a great high-priest in heaven, who ever lives to make intercession for you; and not only makes intercession, but pleads all his meritorious obedience and death in your behalf. To his care who careth for you with the tenderest and everlasting compassion, I commit your Ladyship; and beg leave to subscribe myself

M Lady,

Your Ladyship's

Most obliged, and

Most obedient Servant,]

JAMES HERVEY,

LETTER XLII.

Weston, Nov. 12 1752.

MY LADY,

I AM ashamed to plead haste, as an excuse for negligence or brevity, when I have the honor of writing to your Ladyship. But at present the case is unavoidable; therefore, I hope, the apology will be admitted. The truth is—Sunday is come, and I have not so much as thought upon a text. May the un-erring spirit of CHRIST direct my choice, and enable me rightly to divide the word of truth!

I hope, before this time, the remarks on Lord B——, have waited on your Ladyship, and been received with your usual candour. There is one egregious blunder committed by the Printer. Which, I fear, will make the passage quite un-intelligible. Can you tell, how to understand the latter part of line 20, page 67?—Wh—is plain. But what else should be read with these letters? Many readers, I am apprehensive, will be at a loss to supply the connection. In those copies, which were transmitted to me, I have altered it thus—Whose me—then the sense is clear. Thus it was in the original manuscript; and I wish, your Ladyship would take the trouble, of writing it thus in your copy. And if you please to suggest the same hint to Dr. Hales, you would do me another favor. Whose ministration to her royal Highness, and interviews with your Ladyship, I hope the God of heaven will make effectual to the furtherance of your faith, and encrease of

your joy in the blessed JESUS. To whose tender care, and everlasting love, I commit your Ladyship; and beg leave to profess myself,

Your Ladyship's most

Obliged, and most

Dutiful Servant,

JAMES HERVEY.]

P. S. I had written a short letter to the Doctor, before, I was favored with your Ladyship's hint. And am glad my conduct was so happy as to correspond with your Ladyship's advice.

LETTER XLII.

Weston, Nov. 16, 1752.

MY LADY,

PERMIT me to trouble you with another short scribble; in order to beg pardon for a mistake, which, I find, has been committed. Four sets of the remarks, I perceive, have been sent to your Ladyship; at the same time none was transmitted to Dr. Hales. I have explained to the Doctor the cause of this blunder; and from him,

I beg of your Ladyship to satisfy yourself, and receive an excuse for me.

If your Ladyship discerns any thing improper in the additions, I have made ; or if you hear any censure passed, upon any part of the performance : let me entreat you to communicate them to the author. That, in case another edition is required, (which my Bookseller mentions as no very improbable affair) some suitable corrections may be made.

Give me leave to conclude with wishing, that the inestimable word, which you have animated me to vindicate, may dwell in your Ladyship richly. Dwell in your memory ; dwell in your affections ; dwell in your heart ; and be influential on all your conversation. A greater happiness I could not wish, for the most generous friend in the world ; therefore it is the happiness most earnestly wished for your Ladyship, by

My Lady,

Your Ladyship's most

Obliged, and most

Obedient Servant,

JAMES HERVEY.

LETTER XLIII.

Weston Dec. 5, 1752.

MY LADY,

MAY I ask, how you have acquired the art, of conferring real favors, on the occasion of imaginary wants? I little thought, that the ambiguous representation of my late confinement, would have brought me under a new obligation to your Ladyship. But indeed your kind intention of procuring a great sum, to extricate me from the difficulties, in which you supposed me to be involved, has drawn a proportionably large bill upon my warmest gratitude.

I thank you, Madam. for what you intended, as well as what you have conferred. Yet, if I know my own heart, I should suffer much before I could prevail on myself to draw your Ladyship into such trouble. Should I, to remedy the effects of my own misconduct, straiten, perplex, and embarrass a generous noble friend? The thought grieves me: the action itself would wound me.

Yet, how often have I read, that, to make me rich, the LORD of all things had no where to lay his head. To obtain joy and gladness for me, the Prince of Peace was sorrowful, sorrowful even unto death. May your Ladyship's heart glow with gratitude, overflow with thankfulness, on every remembrance of this adored and gracious Redeemer. May I be smitten with remorse, and overwhelmed with shame, for my vile, vile ingratitude to so divinely compassionate a Saviour. And so much the more I am assured of his readiness to forgive all my provocations, and to love me as freely as if I had never offended.

I am much obliged to your Ladyship for taking the trouble of transmitting the sentiments of your critical acquaintance. If I live to write another letter, I will return my opinion with relation to them.—This is designedly short; to correspond with my weak state of health. For I am again confined: though blessed be GOD, not “in durance vile.” I preached on Sunday; and, I believe, I renewed my cold; so that this morning I have lost my voice. Yet I thank the divine providence, that I have a hand to write the word of CHRIST, though my tongue is disabled for speaking of the pleasing subject.—What a dying life is mine! Every blast pierces me, and every cold crushes me. Blessed, for ever blessed be GOD through CHRIST, for a better life and happier state in the heavens. Where we shall be languid no more, afflicted no more; and (O! delightful consideration!) be ungrateful to the dying JESUS no more, sin against the ever-amiable GOD no more.—May your Ladyship have many foretastes of this blissful state, here on earth; and, in due time, an abundant entrance into the fullness of its joy!—Permit me the pleasure and honor of subscribing myself,

My Lady,

Your Ladyship's

Most obliged, and

Most obedient Servant,

JAMES HERVEY.

LETTER XLIV.

Weston, December 21, 1752.

MY LADY,

IN my last, I promised to lay before your Ladyship, what I apprehend to be a more correct sense of Gen. ix. 25. That which I have given, is, I think, an undoubted truth; is deducible from the original words: and is not without its patrons. But the sense, in which, upon more mature consideration, I should chuse to understand the passage, is—*cursed is Ham, cursed is Canaan.* Their guilt is chargeable upon themselves alone. ¶ They are the sole authors of their own sin, and the sole causes of their own ruin. Whereas, *blessed be, or blessed is* (not *Siem* primarily and principally) but the **LORD GOD** of *Shēm*.—Who is the cause of all the good, that exists in, or is performed by, any of his people. He works in them both to will and do, according to his good pleasure. Not unto them therefore, not unto them, but unto their **GOD** and Saviour be all the glory.

Thus far I had written, when an incident called me off; and rendered it impossible for me to finish, soon enough for the last post.—When I sat down to pen the preceding, we were visited by a remarkable stranger.—One, who has not been seen in all these parts, for many months. Fair to admiration. But, like all her sister-beauties, fading and extremely transient.—Perhaps, your Ladyship may conjecture, whom, or what I mean. I mean a flight of snow; which fell in the night; and, during the space of about half a day, covered our fields. I am pleased with the appearance of this wintry guest; because it gives me a fine

idea of that spotless purity, which, I trust, your Ladyship will derive, from the precious blood of CHRIST.

How endearing are his words, and how inestimable his promise ! ‘ Come now, and let us reason together, saith the LORD. Though your sins be as scarlet, they shall be white as snow ; though they be red like crimson, they shall be as wool.’ Isaiah i. 18.—How noble is the declaration, and how triumphant the faith of David, speaking upon the same subject ! Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.—These passages must certainly refer to the blood of the everlasting covenant, without which there is no remission. They cannot but relate to that blood of the LAMB, which taketh away the sins of the world. And is not this a proof of his real divinity ? For if no man, no creature, can take away any sin : how great must HE be, how infinitely glorious, who can take away all sins ! so entirely take them away, that not the least spot or blemish shall remain.

Since our LORD is very GOD ; the maker of all things, and upholder of the universe ; the king of angels, and judge of men ; no wonder, such efficacy attends the sacrifice of his death. No wonder, that his people, washed in his blood, and arrayed in his righteousness, should be found unblameable and unreprouable. The mountain snows are not so white, the garden lilies are not so fair, the stars of heaven are not so bright, as those blessed happy souls, who have put on the LORD JESUS CHRIST.—What reason have we, Madam, what abundant reason, to rejoice in such a Saviour, and to make our boast of such a Saviour ! let us study his inconceivable dignity, and implore the influences of that blessed spirit, whose office it is, to testify of CHRIST, and reveal him in our hearts.

I should be much delighted to join your honorable and devout assembly at the Countess Delits's. Though debarred of this pleasure on earth, I hope to enjoy it in heaven. In the mean time, I must heartily pray, that great power accompany my dear friend's preaching, and great grace be

on all your souls. That you may be stedfast in faith, and fervent in spirit: and serving the LORD, adorning his gospel, and rejoicing in hope of his everlasting glory. — These blessings I take leave to wish for your Ladyship, and my other noble friends, at the preaching solemnity. These blessings, if vouchsafed from above, will make a festival in the heart: even that festival, which the prophet so beautifully describes, under the image of a magnificent and sumptuous banquet. Isaiah xxv. 6, 7, 8, 9. At this more than royal banquet may you, Madam, have a distinguished seat; and may some crumbs from the table, fall to the share of,

My Lady,

Your Ladyship's most

Obliged, and

grateful humble Servant,

JAMES HERVEY.

LETTER XLV.

Weston, Jan. 23, 1752]

MY LADY,

MY Brother, I dare say, esteems it an honor and a pleasure to execute your commands. And I am apt to think, all your Ladyship's commands are of such a nature, as to be benefits, rather than tasks. They are calculated for the advantage of others, more than for your own. Somewhat like the precepts of our divine master, all whose prohibitions import, do thyself no harm : and all his injunctions imply, possess the highest good.

That awful stroke of sudden death, which your obliging letter mentions, will, I hope, be blessed to your Ladyship's spiritual improvement. Such alarming instances of human frailty, are, I think, one species of that wisdom, which crieth without, and uttereth her voice in the streets. And this is the purport of the admonition ; take ye heed ; watch and pray : for ye know not, when the time is. Cultivate a more incessant communion with GOD : live, by faith, on the merits of his dear son : cherish all the influences of his blessed spirit. Then will you not only not be in bondage through fear of death, but shall taste somewhat of heaven even upon earth. And when the moment of dissolution comes, you shall change your place, not your company ; you shall relinquish your clay, but lose none of your joys.

I have lately comforted the heart of a poor old saint and his infirm wife, with part of your charitable donation. And

am going to order some relief, to an antient widow, and her afflicted daughter; whose distresses, were I to relate them, would pierce your heart with sorrow. And, I trust, it will give you equal joy to reflect, that the Father of Mercies is pleased to make use of your Ladyship's instrumentality, in administering comfort amidst such great tribulation.

Give me leave, before I conclude, to turn the declaration of a prince and an Apostle, into a prayer for your Ladyship. May the blessing of him that is ready to perish come upon you! May you cause the heart of many widows to sing for joy! And, in your own heart, have much of that kingdom of GOD which is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost! — May I ask, when those papers first made their appearance, which the worthy Doctor Hales so frequently mentioned: and for the publication of which, if I remember right, the month of January was fixed in a letter to

My Lady,

Your Ladyship's most

Obliged, and

grateful humble Servant,

JAMES HERVEY.

LETTER XLVI.

— 33 —

Weston, February 26, 1753.

MY LADY,

I AM really in suspense, I beg of you to determine, whether I have done right or wrong. A fortnight, almost a whole fortnight, have I been in possession of your Ladyship's letter; without any acknowledgments for the favour, till this day.—The truth is, I have been sadly indisposed; languid and dispirited; out of humour with myself, and displeased with my own thoughts. And should I, in such a disagreeable habit, appear before your Ladyship? Should I present to my honorable friend, what was disgusting even to myself?—As you shall decide this question, I will condemn or acquit the prisoner at the bar; and will continue or alter my practice accordingly.

Methinks I see you smile at us fanciful and hippish folks. Smile, my Lady, and welcome. Only do not think me insensible of the honor of your correspondence, nor altogether ungrateful for the various instances of your generosity. Such a suspicion would afflict me, more than a foggy day, or a lowering sky.

In a letter, which some time ago, I had the pleasure of writing to your Ladyship, there are two passages, which may want some farther proof, or some clearer explication.—The character of CHRIST, I am Alpha and Omega, page 67, line 15.—The remarks on the book of Chronicles, page 70. in the note.—Will you give me leave, Madam, to illustrate the former, and to exemplify the latter? In both which, I hope, we shall find manna, heavenly manna, for the nourishment of our faith; and not be obliged to gather it, from the thorns of controversy.

The character of our LORD, makes a part of the revelation, vouchsafed to St. John. Rev. i. 8. In which we are entertained, we are struck, we are transported, with the grandest images that ever were conceived, and the sublimest descriptions that ever were drawn. We may challenge Homer, challenge Pindar, and defy their most devoted admirers, to produce a parallel.—A parallel! No. The imagery of the apostle, so somewhat like the person of his IMMANUEL. Whose appearance—not his vengance, not his wrath, nor his frown—but his bare appearance, his insupportably splendid and glorious. Nothing in nature can vie with it. Nothing in nature can stand before it. From his face the earth and the heaven flee away, and there is found no place for them. Revel. xx. 11.

In this book, the images occur more frequently, and the color is more brilliant, than in any other, even, of the sacred compositions. It was intended to close the canonical writings; and is not unlike a capital of gems, on a column of gold. Or, to speak more properly, it closes them with a dignity, that must always be admired; but will never be equalled; perhaps never fully understood, till we enter into that city, which hath no need of the sun, neither of the moon to shine in it; for the glory of GOD doth lighten it, and the lamb is the light thereof. Revel. xxi.

23.

To a person of true taste, and free from prejudice, this, I think, is no inconsiderable argument for the divine original of the work. Whence could an illiterate fisherman have been furnished with such inimitably noble ideas, but from the immediate influence of heaven? How could this plain, artless, and unimproved mind soar so high; so far above all the flights of human genius; were it not upon the wings of inspiration?

How solemn and alarming is the introduction! I was in the spirit on the LORD's day, and heard behind me a great voice, as of a trumpet.—It was the LORD's day. The day, on which CHRIST arose, and conquered death, and triumphed over the grave. The day, on which the HOLY

GHOST came down upon the apostles; and made their understandings clear as the light, and their tongues piercing as the fire. The day, on which all inferior business is discontinued, and every earthly care suspended; in order to give, both a type, and a foretaste, of that everlasting rest, which remaineth for the people of **GOD**.

He was in spirit. Not only wrapped in contemplation; wrestling in prayer; and his soul ascending in praise: which are spiritual exercises, and suited to the day: but under an extraordinary influence of the divine spirit. This illuminated his mind: this enlivened his imagination: and set before him the most magnificent scenes, that heaven and earth afford. Even while he was confined amidst the barren sands, the naked rocks, and solitary wilds of Patmos. Whither he was banished, for the word of **GOD**, and for the testimony of **JESUS CHRIST**. Revel. i. 9.

In these solitary wilds, he hears behind him a great voice; as loud, and probably as melodious, as a trumpet. Which may remind your Ladyship, of those beautiful and awakening lines in the Messiah—

Hark! a glad voice, the lonely desert hears:
Prepare the way. A **GOD**, a **GOD** appears!
A **GOD**! A **GOD**! the vocal hills reply;
The rocks proclaim th' approaching deity.

It is indeed **THE DEITY**, who approaches. It is indeed **HIS** voice, that is heard. It is the voice, that spake at the beginning, and the world was made: the voice, that spake from Mount Sinai, and the center shook: that will speak at last, and time shall be no more.

And what says this wonderful voice? The subject is like the speaker, great and marvellous. I am **ALPHA** and **OMEGA**; the first and the last: The true, the self-existent, the eternal **GOD**. Which is, and which was, and which is to come. In this high capacity, under this august

character, our LORD JESUS CHRIST is the efficient cause, and the ultimate end of all things.

Consider him as Mediator, he is the source and the center of all the divine dispensations: from whom they all proceed, and in whom they all terminate.—But he is more peculiarly the origin and foundation, of all those purposes of redeeming love; which were formed by the blessed and only potentate, before the mountains were brought forth, or ever the earth and the world were made. Those purposes, which the LORD JEHCVAH formed, to save an innumerable multitude of fallen sinful men; bringing them, from a state of ignorance, to the knowledge of his adorable perfections; and, from a state of wickedness, to a delightful communion with his most holy majesty.—Which is the most distinguished honor, and the most consummate happiness, that an arch angel can enjoy. Yet is intended (I most heartily congratulate you on the occasion) for you, Madam—and intended also (how shall I admire? O! how shall I sufficiently admire, the exceeding riches of grace?) for

My Lady,

Your Ladyship's most

Obliged, and most

Obedient Servant,

JAMES HERVEY.

P. S. I hope, your Ladyship will take the case into consideration, which is mentioned at the beginning. However I shall venture to trouble you once more, and transmit the sequel of this little sketch, before I receive your decision.

LETTER XLVII.

Weston March 24, 1753.

MY LADY,

PERMIT me, without any ceremony, or the formality of a preface, to resume the subject of my former letter.

Consider CHRIST as a Prophet, he is the first and last, the sole inspirer of every Prophet, and the final object of all prophecy. A Prophet like Moses, says the sacred oracle : in this respect principally, that as Moses was superior to all other Prophets ; so CHRIST is greatly, incomparably superior to Moses himself — Do Prophets speak of future events, and of people yet unborn, with as much clearness and certainty, as if the people were present, as if the events were past ? They do. Yet not they, but the spirit of CHRIST, which is with them, which is in them. He is truth itself. In him are hid all the treasures of wisdom and knowledge. None teacheth like him.

Consider him as the High Priest of our profession ; both in nature and practice, he is holy, harmless, and perfectly undefiled. In dignity of office, he is higher than the hea-

vens. In the continuance of his ministration, he is a Priest for ever after the order of Melchisedek. His death is the great, the all-atoning sacrifice, which taketh away the sin of the world. It is the altar that sanctifies, the incense that perfumes, every other oblation. By this we have access with boldness, into the holy of holies ; and by this we trust to have an abundant entrance into the kingdom of glory.

Consider him as king, he is the first and the last. David's sceptre, and Solomon's ivory throne, are but shadows of his sovereignty. The kingdom of providence is his ; the Father hath committed all judgment unto his son. — The kingdom of grace is his ; he is head over all things to the church. The kingdom of glory is his ; he is gone into heaven, angels, authorities, and powers being made subject unto him. His word is his sceptre, and he rules in the hearts of his people ; there he writes his laws, and there he subdues his enemies, even those lusts which war against the soul.

He is the sum and substance of all the great things, which are written by Moses, the Prophets, and Apostles. He is that almighty word, whose fiat is recorded in Genesis, and by whom the worlds were made. He is that sun of righteousness, whose rising is foretold by Malachi, and whose beams have brought life and immortality to light. — He is that supreme judge, whose tribunal is erected in the visions of John the divine, and at whose bar the dead both small and great are to be convened.

In the duties of religion, in the graces of christianity, in the comforts and victories of the christian, he is the FIRST and LAST. — Would we exercise ourselves in the duty of prayer ? Our LORD has declared, Whatsoever ye shall ask the Father in my name, he will give you. — Would we offer the spiritual sacrifice of praise ? The Apostle has set us an example ; I thank my GOD through JESUS CHRIST. — Is joy a desirable state ? The same infallible director says ; Rejoice in the LORD JESUS always : and again I say, Rejoice in GOD your Saviour. For, he makes you always to triumph : through him you overcome sin,

and death, and Hell : ye are more than conquerors through him that loved you.

In a word, CHRIST is ALL.—As all the fountains, the rivers, and the clouds, proceed from the sea. So, all our salvation, our holiness, and our happiness, are found in CHRIST : from the first gleam of hope, that dawns in the penitent breast, even to the rapturous song of thanksgiving, which sounds from the glorified believer's tongue.

Since then we have a Redeemer, who is ALPHA and OMEGA, the beginning and the ending ; which was, and which is, and which is to come ; the ALMIGHTY : what can be a more reasonable inference, or a more beneficial improvement of the doctrine, than his own encouraging exhortation, fear not ?—Was he the last, but not the first, who would begin the good work in us, or set forward our eternal felicity ? Was he the first only, and not the last, we might be apprehensive, lest he should desert the good work, before it were accomplished. But as he is both the first and the last, he will not faint nor be discouraged, till he has fulfilled all the good pleasure of his will, and the work of faith with power. He will sanctify his servants wholly ; and preserve their whole spirit, soul, and body, blameless, unto the day of his own glorious appearing.

Having such a king, what should we fear ? If he be for us, who can be against us ? He has bowels of compassion to pity us, and the arm of omnipotence to succour us — Therefore let the children of Sion be joyful in their king. Let them say boldly with the heroic apostle ; I am persuaded, that neither death, nor life : nor angels, nor principalities, nor powers ; nor things present, nor things to come ; nor height, nor depth ; nor any other creature, shall be able to separate us from his love, or pluck us from his hand.

Having such a Prophet, let us sit at his feet, with pious Mary. Let us exercise ourselves in his word, day and night, with holy David. And let us, with the disciples of

old, wait for the teachings of his divine spirit. He can teach, not our ears only, but our hearts. He can give us all riches of the full assurance of understanding. He can fill our souls, and fill the world, with heavenly wisdom, as the waters cover the sea.

Having such a Priest, what may we not hope? If the idolatrous Micah could say, Now I know that the LORD will do me good, seeing I have a Levite to my priest. *Judg. xvii. 13.* How much more may we every one profess; now I am assured, the LORD JEHOVAH will do me good, seeing we have a great HIGH-PRIEST, that is passed into the heavens, JESUS the son of GOD—We need not wish for thousands of rams, or ten thousands of rivers of oil. His death is a propitiation of infinite efficacy: sufficient to expiate all guilt; sufficient to procure all blessings.—We need not wish for horses of fire, and chariots of fire. His intercession is our defence against all the assaults of temptation, and our preservative amidst all the dangers of apostasy.

If, in all the preceding instances, JESUS CHRIST is first and the last, should he not be so likewise—in our esteem? Should we not account all things but loss, for the excellency of the knowledge of CHRIST JESUS our LORD?—In our desires? Should not this be the language of our hearts? Whom have I in heaven but THEE? And there is none upon earth, that I desire in comparison of THEE?—In our glorying? Ought not this to be our unalterable resolution, GOD forbid that I should glory, save in the cross of our LORD JESUS CHRIST?—In our aims? Whether we eat or drink, or whatever we do, should we not do all to the glory of GOD our Saviour?—In our life and death? That whether we live, we may live unto the LORD; or whether we die, we may die unto the LORD: so that, living or dying, we may be the LORD'S.

Then, Madam, you will not think it strange, that CHRIST is the constant topic, both of my tongue and pen. You will not censure it, as a pedantic practice, that, in all the letters, which I have the honor of writing to your

Ladyship, CHRIST is still the leading theme, or the ultimate point.—A very famous wit, I know, characterizes a pedant, as one who turns every conversation to some favourite and peculiar subject. If this be a true definition, the wisest and best men, that ever lived, were the greatest pedants. The most excellent and only divine book in the world, is a series of pedantry.—To imitate such pedants, and adopt such pedantry, I hope, will always be my study and my delight. And, zealous as I am for your Ladyship's dignity, I dare venture to wish, that in this respect you may be not only almost, but altogether like,

My Lady,

Your Ladyship's most

Obliged, and most

Obedient Servant,

JAMES HERVEY;

P. S. Forgive me, my honored Lady, if I have done wrong or acted disrespectfully, in delaying my letter. I have been oppressed with such insuperable languors of constitution, as have made me diffident of myself; displeased with my own thoughts; averse to application of every kind. And, (would you think it?) I can hardly bear to revise the lines, which are now written to your Ladyship. I hope, their patroness will be more indulgent than their author, or else wretched will be their fate.

LETTER XLVIII.

Weston April 1, 1753.

MY LADY,

GIVE me leave to thank you, for your very obliging inquiry after my health. I can give no very agreeable account of it. As you will easily conjecture, when I wish, that your Ladyship's may be the very reverse of mine.—However, I desire to bless GOD, that I am not racked with pain; that I am enabled, in any sort, to preach and teach JESUS CHRIST; and that, ere long, this corruptible will put on incorruption, and this mortal will put on immortality. Then shall be brought to pass, in its fullest extent, the saying that is written: they that wait upon the LORD shall renew their strength. They shall mount up with wings like the eagle. They shall walk, and not be weary, they shall run, and not faint.

The scarcity of religious acquaintance, I believe, is a general complaint. For my part, I can find very few among the wealthy or fashionable, who delight in edifying conversation. Therefore, they are seldom troubled with my company, and as seldom vouchsafe to visit me.—How glad should I have been, had providence so ordered my situation, to have waited on your Ladyship, and talked of the Lord, who was a servant for us—the judge who was condemned for us—the king, who died for us!—But though we cannot talk of him, we may speak to him, by prayer; and he will speak to us, by his word. And never man spake like him. He giveth goodly words. The law of kindness is on his lips. Honey and milk are under his tongue. He speaks, that we may have joy; that our joy

may abide ; that our joy may be full. O ! that his word may dwell in us richly !

What you say of some persons, brings to my mind that affecting and tender exhortation of our blessed LORD ; Will you also go away ?—May the wise and noble answer of the disciples be the invariable language of our hearts ! LORD, to whom shall we go ? Thou hast the words of eternal life. Eternal life is our only happiness. If we fall short of this, we are of all creatures most miserable. And in thee, blessed JESUS, in thee alone this inestimable portion is to be found. Thy heavenly doctrine has brought it to light. Thy death and obedience have purchased it for poor sinners. Thy spirit makes meet for this blissful inheritance. And thy promise, thy inviolable promise, has ascertained it to our enjoyment.

I have not seen my dear friend Whitefield ; but shall esteem it a privilege and a delight, to receive him under my roof.—I have just got a sight of the book you mention.—The author, I find, makes every incident, related in scripture, some way or other significative of CHRIST. Nay, every name, whether of persons or of places, is, according to his interpretation, pregnant with some evangelical doctrine. His method is very ingenious ; to the pious mind, which loves the LORD JESUS CHRIST, it must be pleasing and instructive ; but whether it be the real meaning of the holy spirit, or whether it will approve itself to the judgment of those, who are of quick understanding in the fear of the LORD, I am at a loss to determine. However I rejoice to see so much learning captivated to the obedience of faith : freely owning, that man is nothing, human attainments are nothing ; but *Christ* and his righteousness *Christ* and his grace are ALL in ALL.

Your Ladyship will now give me a dismissal.—It is Sunday morning. I must prepare for my people's edification. Though I do not often chuse a text from the Canticles, yet I am much inclined to preach on that charming passage ; “ Who is this that cometh up out of the wilderness, leaning upon her beloved ?” While I, in much weak-

ness, discourse upon it; may you, Madam. contemplate it and hold on, in this comfortable happy course, till you pass, from the wilderness of this world, into the heavenly Canaan, and the paradise of GOD!—There, I hope, will be the present conversation, and there the final abode of

Your Ladyship's

Most obliged, and

Most obedient Servant,

JAMES HERVEY.

LETTER XLIX.

Weston, April 7, 1753.

MY LADY,

YOU will have a beggar at your door, or rather a beggar in your hand. And I must honestly own, he is so proud a beggar, that if he could do without your alms, or supply himself elsewhere, your Ladyship had not been troubled with this application—After such a confession, can you open your hand, and gratify his request?—You can: I am persuaded, you can. And may your charity be so strong and exalted, as to triumph over many such, yea and greater trials!—What would this troublesome and importunate man have? Does he want silver and gold? Or, would he be spoken for to the king, or to the captain of

the host? 2 Kings iv. 13.—No, Madam. Of the former, blessed be the divine providence, he has enough, and to spare. As to the latter, he answers with the Shunamite, I dwell among mine own people; perfectly content with my station, and without a single wish for a higher. But if your Ladyship would be so good, as to procure for him, and transmit to him, a few franks; you will very much oblige him, and put it into his power to oblige some of his distant correspondents.

Beggars, I know, ought not to be tedious. I will therefore take care to avoid this offensive circumstance. Only let me wish, that you, Madam, who are so ready to assist others, may have the GOD of Jesurun, who rideth upon the heavens; for your help, and in his excellency on the sky.—That you, who are so willing to relieve the necessities of others, may have for your own portion the unsearchable riches of CHRIST. May have all those inestimable blessings and glorious privileges, which were purchased for you, by the blood of HIM, whom Angels adore—by the blood of HIM, who upholdeth all things—by the blood of HIM, who will judge the world.—Then, Madam, you will have a portion, too great for words to express: but not too great for him, most sincerely and ardently to wish, who ventures to beg one more favour, the favour and honor of subscribing himself,

Your Ladyship's most

Obliged, and most

Dutiful Servant,

JAMES HERVEY.

LETTER XLV.

Weston, April 21, 1753.

MY LADY,

SHALL I be forward to make my requests, but backward to make my acknowledgements? Your favour, so speedily granted, and in so obliging a manner, would render my silence inexcusable. Let me express my gratitude, by wishing you the accomplishment of that promise; It shall come to pass; that before they call, I will answer; and while they are yet speaking, I will hear. Isaiah lxxv. 44.

I hope, this will find your Ladyship freed from that troublesome disorder, the head-ach. The disorder is troublesome, but it comes on a kind errand. Its ministry may be somewhat importunate, but its message is gracious. It says to your affections, "Arise, and depart, for here is not your rest. There is a land, where the inhabitants shall no more say, I AM SICK. A land, in which is the fulness of joys, and pleasures for evermore. There your true happiness is; there let your heart be also."

Yesterday, I donbt not, you was thinking of HIM, who loved us; and washed us from our sins, in his own blood. Did you not follow him to Gethsemane, and view him in that memorable garden? He is exposed to the chilling damps of the night: he is prostrate upon the cold ground: yet he sweats—sweats profusely,—sweats great drops—great drops of blood, falling down upon the earth.—Did you not see your LORD, with wonder and sorrow; wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-tat? Isai. lxxiii. 3. And was not this the gracious answer? "I am prostrate upon the

"ground; that thou, sinner, mayest be exalted to the heaven of heavens. My garments are red, and my body greens blood; that thou mayest walk in white robes, and receive in the favour of GOD for ever."

Did you not behold him tied to the post, without friend to pity him, or eye to compassionate him? While the merciless executioners ply the scourge; redouble their strokes; smite him again and again; and cut gashes in his flesh, like the furrows, which the plough tears in the field. Psal. cxix. 3.

As though the scourge had not fetched blood enough from his back and sides, they crown him with thorns.—What a mockery was this! what a torment! and how did his blessed head ach!—They crush the thorns into his temples: they beat them down with the cane; they drive them deep into his flesh, and nail them in his very skull. O! what a shower of blood must rain upon his face and his neck!

All this does not satisfy the barbarity of the Jews, nor sufficiently express the goodness of our LORD. He will give us still greater proofs of his love, and yet stronger assurances of a complete atonement.—They nail him to the cross. They pierce his hands and his feet. They hammer the dreadful iron, through his racked sinews, and convulsed nerves. On these dreadful nails his body hangs: not for a few minutes only, which would occasion pain inconceivable; but for several tedious, dismal hours. During all which time, the weight of his body wreathing with torture must widen the wounds; must encrease the anguish; and keep the crimson streams incessantly flowing.

Are there not wounds and bruises more than enough already? His skin is rent with whips: his head is mangled with thorns: his hands and feet are cleft with nails: there is no whole part in his body. After all these sufferings, must he receive another wound? Must his heart, his very heart be stabbed?—Yes, Madam, for your sins and mine,

his heart is stabbed ; his heart is cut asunder : a spear is plunged into his very heart, and forthwith issues the little remainder of blood that was left in this immaculate and divine victim.

What love was here !—What a propitiation is this !—Great reason had the apostle to say ; he loved us ; and washed us from our sins in his own blood.—May the contemplation and belief of this precious truth, be the delight of your soul in life ; the comfort of your heart in death ; and the cause of your confidence and triumph, at the great and terrible day of the LORD !—To the pleasure I take in forming such a wish, let me add the honor of professing myself,

Your Ladyship's

Most obliged, and

Most obedient Servant,

JAMES HERVEY.

LETTER XLIX.

Weston, May 10, 1753.

MY LADY,

WHO ever sailed round the world, without meeting with rude blasts, and opposing winds ? And none can pass to the land of everlasting rest, free from all the

turbance, exempt from every molestation.—But happy will these disturbances be, if they wean us from the world, and drive us to our GOD. Of whom it is said, thou shalt hide them privily by thine own presence from the provoking of all men : thou shalt keep them secretly in thy tabernacle from the strife of tongues.

When we enter into the world, methinks, we launch into a troubled sea. When we retire into the closet, and exercise ourselves in GOD's word, we find a quiet haven.—I hope, this, and indeed every occurrence, will endear the BIBLE to your Ladyship ; will attach, more and more inseparably, both your affection and your attention to the scriptures. They are sources of peace, as well as oracles of truth.—Let me speak my own sentiments, and address my honored friend, in the language of that incomparable book, I would recommend. Bind it continually upon thine heart, and tie it about thy neck. When thou walkest, it shall lead thee, when thou sleepest, it shall keep thee ; and when thou awakest, it shall talk with thee.

This, I presume, will find you in your rural recess. Permit me to congratulate you on the occasion ; and to wish you much of the divine presence, while you contemplate the divine works. In the magnificent lamp of day, you will see a shadow of that SUN of RIGHTEOUSNESS ; who arises, on a lost world, with healing under his wings.—In the boundless extent of the skies, you will behold somewhat like a little pattern of that everlasting mercy ; which pardoneth iniquity, and passeth by the transgression of the remnant of his heritage.—The copious, the majestic, the never-ceasing flow of the neighbouring river, will remind you of that inexhaustible fulness, which dwells in our adored REDEEMER : will prompt you to thirst after those living waters, of which whosoever drinks, shall thirst no more, but they shall be in him a well of waters, springing up to eternal life : will encourage you to expect the accomplishment of that precious promise, I the LORD do keep it : I will water it every moment : lest any hurt it, I will keep it night and day. Water it every moment !

how benign and gracious is that expression ! how perfectly well suited to our urgent and incessant necessities !—Your command, with relation to the affair, communicated in your last, shall be punctually obeyed.—I am now going to set out for Northampton. Where I am to preach the visitation sermon. I know not how I shall speak, so as to be heard, in that very large and lofty church. May the **LOKD GOD** omnipotent make his strength perfect, in my extreme weakness ! my text is (what, I dare believe, is a favourite portion of scripture with your Ladyship) **GOD** forbid, that I should glory, save in the cross of our **LORD JESUS CHRIST**. O ! for the eloquence of an Apollos, and the fervour of a boanerges, to treat worthily of such a subject. I am quite ashamed of my poor, jejune, spiritless composition. And I am no less ashamed of my unbelief : that I dare not trust **GOD** for utterance ; but, before an audience that is critical forsooth, must use my notes. Ah ! Madam, see my foolishness and vouchsafe your pity. And as you sometimes condescend to honor me with a letter, sometime be pleased to remember in your prayers

• My Lady,

Your Ladyship's most

Obliged, and most

Obedient Servant,

• JAMES HERVEY.

LETTER LII.

Weston May 24, 1753.

MY LADY,

How much I am obliged to you, not only for complying with my late request, but for making the enquiry in your own person, and so speedily favouring me with an answer ! Indeed, my Lady, I am deeply sensible of your condescension and kindness. O ! that your reward may be from the LORD, and your recompence from your GOD ! That you may find his ear ever open to your prayers ; and his hand ever stretched out, to uphold, to protect, to multiply blessings upon you.

I have order'd my bookseller to transmit seven of the Sermons to Dr. Hates, according to his direction. One for each of his royal patrons ; and one, I hope, he will please to accept hims'lf. May the LORD JESUS CHRIST sanctify (for to him nothing is impossible) such a slight discourse, to their edification and comfort.

My bookseller has orders to lodge a packet at Lady ———'s directed to your Ladyship ; which will contain four. Two you will permit me to present to your Ladyship ; and to beg the favour of you to send the other, one to Lady Cressfield, the other to the Countess of Delits. And may the Father of all mercies send his heavenly blessing with all.

I have been thinking— Should one of these royal personages, who perhaps may honor my discourse with a perusal, vouchsafe to call at my house, or make me a transient visit : I should be astonish'd at the favour—Should one of them submit to poverty, or go into voluntary exile, to do me

good ; I should be lost in wonder. It would create a painful delight—But, should any of them open their bosom to the sword, or ring the axe with their blood, in order to save me from ruin ! My heart can hardly bear the thought. Surely, I should much rather bid death welcome than obtain life at such a price.—Yet, my honored Madam, did not HE, who is the prince of the kings of the earth, leave his celestial throne for me ? Did HE not stoop to the lowest humiliation, and had he where to lay his head for me ? as he not willing, nay, desirous to die, like the vilest slave, and in the severest torment for me ? These are his words ; “ I have a baptism to be baptised withal ; and how I am straitened, till it be accomplished !” He longed (all gracious, ever blessed Being !) He longed for the hour, when he should give us this amazing demonstration of his love. When he should speak it, in dying pangs ; and write it in his heart’s blood. He hung in agonies on the cursed tree ; will withhold from you no manner of thing that is good ; and will never leave you nor forsake you, till he bring you to his own blissful presence, and heavenly kingdom. I beg leave to profess myself

My Lady,

Your Ladyship’s most

Obliged, and most

Dutiful Servant,

JAMES HERVEY.

LETTER LIII.

Weston, June 12, 1753.

MY LADY,

I AM sorry to hear, that you have not been perfectly well. Might my wishes prevail, you should have no more complaints of this kind.—But perhaps it may be expedient for us, to be visited with some affliction. It may tend to wean our affections from a vale of tears; and raise and fix them there, where true joys are to be found.—In those mansions, which CHRIST is going to prepare; in those alone, complete happiness and consummate righteousness dwell. Every languor that oppresses us, every pain that chastises us, is a friendly monitor. It tells us, that we are strangers and pilgrims below. It bids us look upon the heavenly habitations, as our home; and never think ourselves thoroughly happy, till we are absent from the body, and present with the LORD—May the disorders, which I daily feel, have this desirable effect on my heart! May your Ladyship receive the admonition much seldomer, and improve it much better.

You give me pleasure, by informing me, that my mean present; and superficial sermon, met with acceptance.—Dr. Hales is very obliging. Surely, candour, condescension, and benevolence make up his soul. I cannot wish him a greater good, than an advance in this excellent temper, and an increase of every spiritual blessing. Lady Chesterfield does me an honor; and I beg of her and the Countess Delits to accept my grateful acknowledgments. May they and your Ladyship enjoy the privileges mentioned in the discourse! Then, though the one be very mean,

and very small ; the other will be exceeding great, inestimably precious, and just as I wish for my honorable friend.

But why, my honored Madam, why should you not enjoy the rest you desire ?—The ever blessed and ever compassionate JESUS, invites you to come to him ; and promise, that he will give you rest. And he is faithful that promises. Heaven and earth may pass away, but one iota or tittle of his word shall not fail—This is we have prayed for many years, in the devotions of the church : “ That we may pass our time in rest and quietness :” in a holy tranquillity of mind, sweetened with inward peace, and brightened with heavenly hope. And let us not doubt, but the gracious GOD does hear, and will hear our prayers, thro’ the great atonement, and intercession of his dear son.—Our church, teaching us to pray for that peace of conscience, which the world cannot give, adds ; “ That our hearts may be set to obey thy commandments.” Very justly intimating, that spiritual peace is a most effectual promoter of holiness ; and one of the best preservatives from the allurements of vanity, and the temptations to evil. I hope, therefore, that the all-bountiful GOD, who hath pleasure in the prosperity of his servants, will give you all joy and peace in believing. It is the supplication of an apostle, which I have adopted for your Ladyship. You will please to observe the expression ; how full it is, and how rich. Peace—and not only peace, but joy—and not only some, but all peace and joy. Let me beg of you not to forget the direction, or the way wherein these mercies are to be obtained—IN BELIEVING. May the father of compassions, and the GOD of all comfort, enable you truly to believe ; and you will experience that peace, which passeth all understanding. Enable you truly to believe—that your sins, infirmities, and follies, have all been punished in your divine Redeemer—that his perfect obedience and everlasting righteousness, render you acceptable and complete before GOD—that he intercedes for you at his father’s right hand, that you may be partaker of the HOLY

GHOST the COMPORER ; may be kept from evil, the evil which is in your heart, and which is in the world ; that you may be made faithful unto death, and inherit a crown of life — This faith is a source, is the only source, of substantial and lasting consolation.

But what are the obstacles, and who are the enemies, of your repose ? Tell them, Madam, I send them a challenge. Employ me in your service. If they dare give me the meeting, I question not but I shall give a proper account of them to your Ladyship. — Perhaps, you wonder, that so puny a creature should pretend to act the hero ; and may be afraid to trust your interests, in so feeble a hand — Fear not, my good Madam. My hand is feeble, I confess. But I have a sword of heavenly temper ; powerful and resistless. Which shall put them all to flight, or lay them dead at your feet.

Shall I beg the favour of a few more franks ? And run more and more in debt to your generosity ? Till I become more than I can well express,

My Lady,

Your Ladyship's most

Obliged, and most

Dutiful Servant,

JAMES HERVEY;

Y Y

LETTER LIV.

Weston June 30, 1753.

MY LADY,

I BELIEVE, I hope at least, you have thought my professions of respect, gratitude, and duty, to be very sincere. But you never apprehended, till the receipt of my last letter, that I had zeal and courage enough, to fight a duel for your Ladyship. But I dare stand to my challenge; and undertake to encounter not one only, but all the enemies of your tranquillity. For HF, whose word is quick and powerful, and sharper than a two-edged sword, hath said, great shall be the peace of thy children.

But what must I say, for having the honor of your letter, and the favour of your franks, somewhat more than a week, and not making my acknowledgements all this while?—Indeed I know not what to say. I am ashamed of myself. And I will tell you the very truth, that I may be ashamed of myself more and more.—I have often intended to write. Yet when I came to set pen to paper, I knew not what to indite. My thoughts were all locked up. They sympathized with external nature. As there was a drought upon the earth, so the springs of invention (if ever I had any) were drained.—And now I am very unfit to converse with your Ladyship. I am out of humour and angry. Angry at myself, for giving you reason to suspect my sense of your kindnesses: and angry with my servant, whom I have sent abroad, with orders to be at home in due time, and get my horse ready for an airing. And though I have given him leave to take his pleasure twice this week already; he thinks proper to indulge the third time; and

stays much longer than he need, much longer than he ought.

You see Madam, how weak, how despicable, how depraved I am : and will learn from hence, not to think of your poor correspondent, more highly than you ought to think.—May I see from hence, how unspeakably I need a better righteousness than my own ! alas ! how flimsy at the best, how tattered at the worst, is the cloathing of my own attainments, my own performances ! The LORD made him to be sin for us, who knew no sin ; that we might be made the righteousness of GOD in him.

I hope, this everlasting and glorious righteousness of our divine Redeemer will be precious, exceedingly precious to your Ladyship. May you have the clearest apprehensions of it, and an established interest in it ! may this be your support, this your consolation, under all the failings of the present state : till the shadows of imperfection and mortality flee away ; and the day of immortality and glory dawn.—Permit me, Madam, though with much confusion, yet with the deepest esteem, to subscribe myself,

My Lady,¹

Your Ladyship's most

Obliged, and most

Obedient Servant,

JAMES HERVEY.

LETTER LV.

Weston, Sep. 3, 1753.

MY LADY,

I FULLY intended to sieze the very first opportunity of acknowledging the honor of your last : but have been obliged, by successive interruption, to postpone this satisfaction, till the present moment.—I beg of your Ladyship never to mention the word *forgive*, as it stands connected in your letter. Expect nothing from me, but the respect, which I owe to your dignity, and the gratitude, which I owe for your favors

Mr. ——— I seldom see. We rarely meet, but our sentiments clash, and some sparing blows intervene. This does not indeed alienate our affections, or destroy our friendship ; but it renders our interviews less pleasing, and less improving.—He is inseparably attached to his mystic writers, and not a little zealous to propogate their peculiarities. He can hardly forbear obtruding them, on every occasion, and in every company. Which, to my certain knowledge, has prejudiced some, disgusted others, and startled more.—Whereas, when he does not soar in those super-celestial heights, but condescends to talk on a level with the apprehensions of common christians ; none is more acceptable, none more useful.

See, Madam, what need we have, to seek for wisdom from above ! That the blessed GOD may guide us with his counsel, and enable us to behave ourselves in all our ways. A point of such great importance, that it is mentioned, and by the holy spirit of GOD, no less than four times in one chapter, concerning David. 1 Sam. xviii. 5, 11, 15, 30. Does not your Ladyship often remember, and

as often plead in humble prayer, such promises as those, Psal. xxxii. 2. Isai. lviii. 11.

I have no thought of seeing London. Though to enjoy your Ladyship's company, would be a very great inducement. My frequent infirmities are a chain, which confines me to the spot, where I am settled. When you cast your eye upon an aged tree, say "That is a picture of *Hervey*." Where the one, and where the other is fixed, there they must continue. Only with this difference, that the latter hopes, ere long, to be transplanted into the courts of the living GOD. There, I trust to meet your Ladyship, and see you walking among the angels of light; or sitting on a throne of glory; or prostrate at those feet, which were pierced with irons, and nailed to the cursed tree, for your salvation. This perhaps, when we see clearly the lengths and breadths, the heights and depths of our adored Redeemer's love, will be esteemed the most desirable posture, and the most delightful employ.

Till I am admitted to this honor, I shall always be ambitious to profess myself,

Your Ladyship's

Most obliged, and

Most obedient Servant,

JAMES HERVEY.

LETTER LVI.

Weston, Nov. 15, 1753.

MY LADY,

I HAVE neither read nor written a single line, since I had the pleasure of perusing your letter. Entertainment and business must both stand aside, while I pay my grateful acknowledgments to your Ladyship. — You are pleased to ask, “ If I am angry ? ” And you will give me leave to answer without ceremony ; “ That I am angry : very angry. ” — Can you bear such language, such a reply, from a person so highly obliged to your generosity ? — Yes, Madam ; you will not only bear it, but approve it, when I farther declare, that all my anger falls upon myself.

My silence, I must own, seems sullen and disrespectful. And for this I am angry, at this I am grieved, that I should so much as seem wanting in my duty to a valuable and honored friend. But my conduct upon examination, may perhaps put on a different aspect, and appear decent and becoming. I have been very ill : indeed, Madam, I have ; notwithstanding what the wine-merchant says : whose spirits, I suppose, are like the commodity he deals in, mantling and florid ; and who will not allow me to be indisposed, unless I keep my chamber, or send for the doctor. But my constitution has been drooping, and my spirits upon the ebb. I have been ashamed of myself, and dissatisfied with my own thoughts. And should I, in such a disagreeable habit, obtrude myself or my sentiments on your Ladyship’s notice ? — The whole world, I dare say, would pronounce my behaviour right. The whole world would be of opinion, that the lucid intervals of life should

be appropriated to your correspondence. That only my shining moments, only the gleams of sprightliness and joy (if any such I have) should be devoted to your service. These, however few, or however dim, they may be at present; I hope, they will ere long be brighter and more abundant. There is a time, and there is a world, when the light of the sun will be as the light of seven days; when our sun will no more go down, but shine with an un-intermitted and everlasting lustre.—This hope says the sacred writer, we have as an anchor of the soul, sure and stedfast. And this anchor is fixed on the inestimable merit, righteousness, and intercession of our divine Redeemer. Can I wish you a better blessing, than that you may abound in this hope, through the power of the holy ghost?—'Tis impossible to conceive a more real happiness?—May you therefore, Madam, wait all the days of your appointed time, confiding in JESUS your Saviour, and rejoicing in hope of the glory of GOD!—It is the wish, and I should be without excuse? if it was not also the prayer of,

My Lady,

Your Ladyship's

Most obedient,

Humble Servant,

JAMES HERVEY.

LETTER LVII.

Weston, Dec. 24, 1753

MY LADY,

I CANNOT pass this joyful solemnity, without congratulating you on the happy occasion. Give me leave to address your Ladyship with the compliments of the season; and to assure you, that they are as sincere from me, as they are customary from all.

GOD made flesh, is the greatest honor to our nature, and the greatest blessing to our person; that can possibly be conceived. When therefore we commemorate this glorious and delightful transaction, there justly may be amongst us, as there was at the feast of tabernacles, very great gladness.

Now I mention the feast of tabernacles, might not the celebration of that festival be a type of our LORD's incarnation? The ceremony was very remarkable, and equally pleasing: for which reason, you will permit me to transcribe the account "Ye shall take the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and the willows of the brook, and ye shall dwell in booths seven days."

The immediate design of this ordinance was, to keep up among the Israelites, the remembrance of that wonderful period; when the whole nation of their ancestors, for the space of forty years, dwelt neither in cities, nor villages, nor houses, but in tents and in the wilderness. For thus adds the sacred ritual; "That your generations may know, that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt."

May we adore the goodness of this stupendous vouchsafement, and rejoice in the benefits resulting from it.— And since the king immortal disdained not to inhabit our interior world, we may humbly hope not to be denied admittance into the everlasting kingdom. Not to be denied admittance? Rather, to have an abundant entrance. For we know, says the apostle, we have an assured trust, that when our earthly house of this tabernacle is dissolved, we have a building of GOD, an house not made with hands, eternal in the heavens.

Let me wish you, Madam, to abound in this blessed hope, through the power of the HOLY GHOST. That you may live in the delightful views of entering, in due time, into those blissful mansions; and of enjoying, for ever, their magnificent and glorious LORD. This will make it Christmas, or a season of joy and triumph, all the year round.—To this wish permit me to add, what it is as much my ambition, as my duty to profess, that I am

*
My Lady,

Your Ladyship's most

Obliged, and most

Dutiful Servant,

JAMES HERVEY

P. S Shall I subjoin an extract from a book lately published, by an author remarkable and eminent in the learned world? It may look like vanity; and, I fear, is not wholly free from it. But, I think, my principal motive is your Ladyship's satisfaction. Because, it relates to a little piece, in which you; Madam, are concerned; which indeed owes its being to your injunctions. Dr. Snuckford, to whom I am entirely unknown, and whom I know only by his celebrated treatise, entitled *The Connection*, &c. is pleased to write thus, in his last work; "How dogmatically he can abuse the scripture (speaking of Lord B.) not really knowing them, must be evident to every one, that will read Mr. H———'s most excellent remarks on Lord B———'s letters; a treatise worthy every one's attentive consideration."—I bless GOD, for giving it acceptance, with so able a judge; and I humbly beg, that it may be for the honor, not of the writer, who will soon be no more; but of that sacred word, which abideth for ever.

LETTER LVIII.

Weston, Jan. 2, 1754.

MY LADY,

TO favour me with 'your advice, and without delaying a single post, is doubly kind and obliging. I really think, you have happily solved my difficulty, and properly adjusted matters between the Bishop and the Doctor. To give or drop such a hint, as your Ladyship proposes, in my

letter to the Bishop, is all that I dare venture to do. And in doing this, I shall pay a due regard to the motion of the worthy Doctor, yet not act contrary to decency and self-diffidence.—Will humility be welcome in the head-quarters of vanity?—To GOD indeed nothing is impossible. The hearts of kings are in the hand of the LORD. I am glad, your Ladyship approves my alterations. Having received your approbation, they are gone to the press. I should have acknowledged your goodness, in giving me your valuable advice, and sending me a fresh supply of franks. By the last post I should have made my acknowledgements; but I was full of business in preparing a scriptural index for my book. And even now it is not finished, still my hands are engaged; and I have scarce a moment to spare. Which I believe, which I am persuaded, you will admit as an excuse for the shortness of my letter; and if you should be pleased to think, the gratitude of my heart is the very reverse of the scantiness of my epistle, you will think the truth of.

My Lady,

Your Ladyship's most

Obliged, and most

Obedient Servant,

JAMES HERVEY;

LETTER LIX.

Weston, June, 16, 1754.

MY LADY,

I HAVE now before me a great favourite : who is condemned to die, and must suffer execution, the moment I have finished my letter to your Ladyship — Can you guess, who or what I mean ? It is your own obliging letter ; which, with all your favors of this kind hath been sentenced to the flames by your orders ; and must, as all its predecessors have done, perish, unless you please to revoke the doom.

I was guilty of a great mistake, in the last letter which I had the honor of writing to your Ladyship. I compared the enclosed paper to the present of a rose. Whereas, it really was a *Bank-Note* : richer than the note, which, about a year and half ago, a certain Lady of quality was pleased to transmit to a country clergyman, for the benefit of his poor neighbours.

'Tis a note upon the bank of heaven : a note under GOD's own hand : a note for treasures of inestimable worth and everlasting duration.—Yet I do not pretend, Madam, to lay you under any obligation, or to compensate for your generosity. Because, I am not the bestower, but only the bearer of the gift. May that all-sufficient GOD, from whom it comes, enable you to use it ! Enable you by faith and prayer, to draw for whatever you want — for grace to help in every time of need.—For all “ the unsearchable riches of CHRIST.”

I wish, with your Ladyship, that my good friend Mr. ——— had not been so lavish in his praises of Mr. ———.

But I verily believe, he obeyed the dictates of his conscience, in all that he wrote.—I must say likewise, that I am not much delighted, and not at all edified, by his partly philosophic, partly casuistic preface. But he may intend it for the benefit of other readers. To those I heartily wish it may be blessed, and all his labours, and all his writings, to the honor of our common LORD. There may be a gracious providence, in suffering the sentiments of his servants to be somewhat diversified. By this means every case may be suited, and every person properly addressed. The word of grace, which publisheth life and peace by JESUS CHRIST, may be, like the manna in the wilderness, pleasing to every palate, and profitable to every Israelite.

I am much encouraged, and perhaps too much pleased, with the reply of the young Lady. She has paid me such a compliment, as I know not how to acknowledge ; unless I may be permitted to wish—What ? That she may shine at a court, or be the toast of the age ? No : but that she may perceive, what a sinner, what a rebel, what an undone creature, lies hid under that blooming countenance, and engaging person. This will be the way of bringing her to prize to that adorably tender and compassionate Saviour, who died to deliver her from the wrath to come.—If she should think this a very coarse return for her polite speech, I would beg of her to cast a look upon the gold in her purse, or the diamond on her ring. These, she will observe, were first lodged very low, before they arose to their present high estimation.

I have still another scruple, which respects not the gay and splendid world, but the mean and penurious. I would gladly have my books in those hands, which hold the plough, and ply the distaff.—Because, these persons are as nearly related to the all-creating GOD, and as highly beloved by the ever blessed JESUS, as those who wear a crown, or wield a sceptre. But these will hardly be able to purchase three volumes.

I thank your Ladyship for your kind offer, in reference to the Princess. But my work is so far from being ready

to come abroad, that it is not yet in the press. The necessary preliminaries, one of which is the number of the volumes, are not settled. Though, as to this particular, I begin to be pretty well satisfied.

My brother returned to London, long before I received your commands, concerning the little printed papers.— Otherwise, he would have been glad of the pleasure of conveying them to your Ladyship. In this frank, and in another, you will find half a dozen enclosed ; some in a larger and some in a smaller character. I am not without hopes, that the divine blessing may accompany them. GOD, though infinitely exalted, does not despise the day of small things. And whatever he blesses, whether it be great or small, is blessed indeed. May this blessing of the Most High ever rest upon your Ladyship ; and, through the atonement and intercession of our GREAT HIGH-PRIEST, never depart from,

My Lady,

Your Ladyship's

Most obedient,

Humble Servant,

JAMES HERVEY.

LETTER LX.

Weston Sep. 28, 1754.

MY LADY,

I **TOUGHT** to make an apology for my long silence. Yet instead of bringing an apology, I come with a request.—It is not to crave a bank-note, which you once bestowed. Nor to rescue me from an arrest, which you generously projected to do; when you heard that I was under confinement, but knew not that it was by sickness. It is to request the honor of your name; to dignify and recommend my book, which has been, for a considerable time, committed to the press. It will, I believe, be entitled

THERON AND ASPASIO,

OR A

SERIES

OF

DIALOGUES

AND

LETTERS

UPON THE MOST IMPORTANT AND INTERESTING SUBJECTS.

The whole will constitute three volumes. It will, I apprehend, make its appearance, about the time appointed

for the meeting of the parliament. And I know no person, whose name will give the author more satisfaction, or be a higher recommendation to his performance, than your Ladyship's.—I dare not, however, gratify myself in this particular, without asking your leave; and I think, you cannot consistently with prudence grant your leave, till you have seen what the author proposes to say. Permit me therefore to submit the following attempt to your Ladyship's judgement. Which, I trust, will neither be offensive to your delicacy, nor is incompatible with my character as a minister of the gospel.

To the Right Honorable

LADY FRANCES SHIRLEY, &c.—See the Dedication to *THERON* and *ASPASIO*.

I hope, Madam, you will find nothing in this address, that may be painful to humility. And if so, give me leave to promise myself, that you will not withhold this instance of your condescension and favour from

Your Ladyship's

Most obliged, and

Most obedient Servant,

JAMES HERVEY.

LETTER LXI.

Nov. 24.

MY LADY,

ACCEPT my most grateful acknowledgements for your last favour. You have highly obliged me, in permitting me to grace my work with your name.—I have been, ever since I received your Ladyship's letter, engaged to keep no less than eight hands constantly employed in printing. Which has taken up all my time. Otherwise, I should long before this, have given myself the pleasure, which I am now enjoying.

The piece, I believe, in a fortnight or three weeks, will be ready for public view.—This is the last frank I have. Could you, Madam, accommodate me with a fresh supply. At this juncture, a few of those vehicles would be very welcome and serviceable. If you could indulge this request, and lodge them with Mr. Rivington in St. Paul's Church-Yard, he would transmit them in his first parcel to,

My Lady,

Your Ladyship's most

Obliged, and most

Obedient Servant,

JAMES HERVEY.

LETTER LXII.

MY LADY,

YOUR favour deserved the speediest acknowledgement. To grant my request, was obliging; to grant it so speedily, was like your-self. The very first post should have brought my thanks, but my hands were tied. Tied by the business of the press. For, we have not yet finished the book. You can hardly imagine, what obstructions and mistakes happen, in the process of such a work. Especially, when the author is at a distance from the press.

I take it for granted, your Ladyship approves of my presenting the piece to the princess. But would you have me attempt to put into the hands of the prince? Dr. Hales's expression seems to intimate some such thing.—But I fear, this will be looked upon, as an act of unbecoming forwardness.—I question, whether the Bishop would think it a proper book for his Royal Highness's collection. I dare say, Mr, S——(who, I am told, is the principal director of the Prince's conduct) would banish it, not for a term of years, but for ever; and not to the American colonies, but to the country of the Hottentots.—I dare not expect, that the Bishop himself will like it. But perhaps he will dislike my practice, if I do not pay him the compliment. When he gave us charge, at his last visitation, he inveighed against enthusiasm on the one hand, and prophaneness on the other. And some of our reverend brethren took notice, that, when delivering himself on the former topic, he frequently threw his eye upon my friend H——and me.* However, this I must say, that he wrote me a very handsome letter, when I presented him with the remarks on Lord B——; and in a private letter, which I happened to see, expressed no disap-

probation concerning the Meditations. All this I mention to your Ladyship, but to no body else. And I promise myself, you will condescend to keep, as well as to give counsel. I will speak the truth as it is in JESUS, with boldness and without reserve. But of other people, and their sentiments or behaviour, I would speak with the utmost caution, or rather not speak at all.

I was pleased with your delicate remark on the sincere and honest Doctor's expression. And why will you not vouchsafe to make such criticisms upon the style and sentiments of another person? Especially, in those lines which he is to have the honor of addressing to your Ladyship in the most public manner; and which may tell distant nations, perhaps tell the children that are yet unborn, that you did not disdain to be a friend to,

My Lady,

Your Ladyship's

Most obliged, and

Most obedient Servant,

JAMES HERVEY

LETTER LXIII.

Weston Feb. 9, 1755.

MY LADY,

TO write is a favor, and not to write, for the reason, which your Ladyship mentions, is a favor. So that you have the art, to make, both your letters and your silence obliging.

The bookseller has at last informed me, that my presents will be ready to be sent on Wednesday. So that now I have abundance of letters to write, by way of introduction to Theron and Aspasio. And first let me address their patroness.—From you, Madam, I shall only beg pardon, for deviating from the common strain of dedication. I have written more like your *Estor* than your flatterer. And as one who seems desirous to make you happy, rather than vain. Methinks, I hear some *petit maitre*—if any such should be at the pains to go through one of the pages—say ; “ Why this clown is solicitous to point out the way to heaven, rather than to say all manner of fine things of her Ladyship.”—Be it so, Sir ; her Ladyship forgives me ; nay, more, approves my conduct ; and there is a thing as conscience, with which you are little acquainted, that adds its approbation to all. And having all this to countenance and support me, I believe, I shall sit very calm and easy under your censures.

Let me once more return my thanks to your Ladyship, for permitting me to grace my essay with your name. I trust, it is a name, that is written in the book of life, and written on the palms of our exalted REDEEMER's hands. I hope to shew my gratitude to its owner, by imploring

for her all spiritual blessings. and that the piece which she she reads, may testify CHRIST to her soul. Then that, even that, will be one, though the least of the blessings which I wish.—I will order the books to be delivered, by the very first messenger on Wednesday, and according to your directions.

I hope, when you receive Theron and Aspasio, you will favor me with your free sentiments concerning them.—And if they are taken any notice of by the polite world, be so kind, Madam, as to give me a hint of their opinion.

This day, I propose, with the divine assistance, to open and apply to my people, that invaluable text, Acts iii. 26. May you, Madam, abundantly enjoy the blessing, and may it clearly, convincingly, acceptably displayed by

My Lady,

Your Ladyship's most

Obliged, and most

Dutiful Servant,

JAMES HERVEY.

LETTER LXIV.

Weston, Feb. 23, 1755.

MADAM,

I WRITE this, in some measure to beg pardon for the prodigious haste and rapidity, with which I was obliged to write my last letter. In some measure to beg your Ladyship's opinion upon a hint, which your own letter has occasioned.

You was pleased to tell me, your sentiments were asked, concerning some present, which a certain Lady intended to make the author of *Theron and Aspasio*. I assure you, Madam, he had no expectation of any, only that his books might be favourably accepted, and attended with the divine blessing. If they might be the means of spreading abroad the savour of CHRIST's name; of promoting the knowledge of his glorious excellency, his free grace, and everlasting righteousness, he shall think himself unspeakably indebted to the giver of all good.

But since the afore-mentioned affair was started, give me leave to say, that my thirst after books is very much allayed; I have bid adieu to the curious and entertaining inventions of wit or discoveries of science; my principal attention is now devoted to the sacred oracles of inspiration. These I should be glad to have in their noblest form and highest perfection. And I find, there is now published a very fine edition of the Hebrew scriptures by father Houbigant. If the point should ever come upon the carpet again, be pleased, if you think it

proper, just to suggest, that you dare venture to affirm, from a general knowledge of his taste, that such a present would be singularly acceptable, and, I hope, it would be beneficial

I do not know the price. Though I fear it will be costly; as it consists of four *tomes* in *folio*, and as *Hebrew* printing is uncommonly expensive. In the enclosed paper, the book is advertised, and some small account given of its contents. I have marked the passages with crosses, that your Ladyship may not have trouble of searching.—After all I leave the whole to your Ladyship's discretion; and shall think my interests very safe, and the propriety of my conduct equally secure, if you will condescend to undertake for both

Good Mr. Whitefield, I am informed, meets with great favor, and preaches with great success in our colonies.—The LORD makes him, as the Prophet speaks, like his goodly horse in the battle. He goes forth conquering and conquer. May you also, my honored Madam, go forth in the strength of the LORD JESUS CHRIST; and travel with singing unto Sion, where everlasting joy shall be upon your head. And there, among the innumerable company of just men made perfect, may you see

MY LADY,

Your Ladyship's

Most obedient,

Humble Servant,

JAMES HERVEY.

LETTER LXV.

Weston, March 1, 1755.

MY LADY,

WHAT a pleasure shall I enjoy, if the LORD JESUS vouchsafes to make my books acceptable to your Ladyship, and edifying to your soul, I say acceptable; for, you may depend upon it, many people will be disgusted with them and their sentiments. You remember, who it is that says, *blessed is he, whoever shall not offend ME.*—CHRIST himself was a sign, that should be spoken against; his doctrine was to some *foolishness*, and to other *a stumbling-block*; and the preachers of it, were sometimes pronounced mad, and generally treated as the offscouring of all things. So that you will not be surprized, if you should see the book, which is adorned with your Ladyship's name, fiercely attacked, severely censured, and illiberally reproached. Not that I have as yet received any such compliments, but I have long ago given myself warning of their approach.

Pray, Madam, do not be so injurious to yourself, as to suppose that what you write, can be disagreeable to me. I never see any thing disagreeable in your Letters, unless it be what the printers call the large whites.—Mr. Law's last book I have not seen; neither indeed do I desire to see it: especially, if it be written in the same strain, as one of his letters upon Divine Love, which happened to fall into my way. Fall in my way! no, truly. It did not fall, but soared. Soared in mystical flights and metaphysical subtilties, far too high for my grovelling apprehensions to follow. And not in my way, but as far remote from my trite and vulgar way of thinking, as Britain is from

Japar.—O! Madam, let us adhere to the scriptures; as new-born babes desire the sincere milk of the word; and implore the influences of the blessed spirit, that we may grow thereby.

I should be uneasy about the contents of my last letter, were they in any other hands, but your Ladyship's. If what I mentioned be an improper proposal, you will have such a kind regard to the unadvised writer, as to stifle and suppress his project. And I do assure you, Madam, I can bear to have it suppressed. My heart is not set upon that or any other book. As I have the Bible in its pure and sacred original, I can dispense with the circumstance of a grand and pompous form.

I have received a very friendly letter from the *Bishop*: and Dr. *Hales* has transmitted to me the thanks of her Royal Highness. Alas, Madam! what good does this do me? Or, if I were presented to a deanery, what service would that do me, when I stand at the great tribunal? Blessed JESUS, let not my poor endeavours be rewarded with such chaff. Be thou glorified; let souls be edified; and then they who read, and he who wrote, may one day rejoice together.

You see, Madam, I do not leave much of the large white, when I have the honor of subscribing myself,

My Lady,

Your Ladyship's most

Obliged, and most

Obedient Servant,

JAMES HERVEY

LETTER LXVI.

Weston, March 16, 1755.

MADAM,

YESTERDAY I received your noble present—a magnificent and beautiful sett of books! the paper fine, the type grand, the binding rich, the principal contents invaluable. What the notes are, I am not able to judge; not having, as yet, time to make an examination.—When I think of this instance of your Ladyship's munificence; the care, the trouble, the expence to which you have submitted; when I reflect on the free, generous, obliging air, with which all was undertaken, all dispatched, and all presented; may I not very justly turn what was sometimes used by way of imprecation, into an act of devotion and an expression of gratitude? The LORD, the good LORD, *do so to you*, Madam, and more also!—And there is great reason to trust, that he will not only answer, but *outdo* and infinitely surpass even the warmest wishes, which a grateful heart can form. For thus I find it written, in that sacred book which you have been pleased to put into my possession; thus it is declared by the spirit of divine inspiration; “Therefore will the Lord wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you: for the LORD is a GOD of judgment, blessed are all they that wait for him.”

I wonder, how your Ladyship found the books. If I remember right, there was no direction of this sort, in the printed advertisement.

The franks likewise are come ; and tell me, what a con-
descending as well as liberal friend I have in Lady FRAN-
CES SHIRLEY. Who neither disdains small, nor grudges
large and expensive offices of kindness ; but whether it be
the case of a letter, or a superb and costly volume, is ready
to distribute and willing to communicate. May the LORD
JESUS CHRIST be your friend and portion ; be your
shield, my dear and honorable Madam, and your exceed-
ing great reward. And when I forget to pray for these
blessings, then let me no longer enjoy the pleasure of pro-
fessing myself,

MY LADY,

Your Ladyship's

Most obedient,

Humble Servant,

JAMES HERVEY.

P. S. The bookseller fully executed your Ladyship's or-
ders. For the books were nicely packed up, and came
without the least injury, and are the finest volumes in in-
study. May they also be the most useful !

LETTER LXVII.

Weston, March 22, 1753.

MY LADY,

I AM not a little glad, if any thing that *Theron* or *Aspasio* say, meets with your approbation. May the **LORD JESUS CHRIST** make me thankful, and make the essay a blessing to your soul. How mighty is his arm, and how gracious is his heart ! he can work by the *weakest* instruments, and often *does* work by the unworthiest.—When I remember this, I have hope ; when I forget or disbelieve it, I am discouraged.

Though nothing would please me more, than to furnish out the page of pleasure and improvement for your Ladyship ; yet I should be very much obliged, if, in your tender and delicate manner, you would point out the faults : or what you think to be faults. The harshest truths, communicated in such a way, would cease to be offensive.—But I assure you, they would not be harsh to me. I expect, that, in a work of this size, there are escapes and improprieties not a few. Be so good therefore as to say, this expression was inelegant, and disgusted me ; this was obscure, and puzzled me. Here the sentiments are redundant ; there the argument is defective. In one place, your persons speak too much like the mere scholar ; in another, they make too near an approach to the dialect of the rustic. I heard such a passage blamed at one time ; and such an opinion censured at another.

Is not Mr ——— an author ? Has not he written the *Roman History* ? If he be the gentleman I apprehend, he has an eagle's eye, and will easily discern the defects, which in conversation you would learn, and in a letter would

please to transmit, the information might be highly serviceable, as it would be truly acceptable — I expect to receive more advantage from my enemies, than my friends. The latter persevere with partiality ; the former will examine with rigour. Yet I have been prevailed on, by the solicitations of my bookseller, to commit another edition to the press, before any of my adversaries, or rather adversaries to my doctrine, have appeared on the stage.

It gives me satisfaction to hear, that your Ladyship approves letter V. This is really the corner-stone, which supports the whole ; the hinge, on which the precious privilege of a SAVIOUR's imputed righteousness turns. May your Ladyship be enabled, every day, to see more and more the glorious excellency of this distinguished prerogative, and live in the habitual enjoyment of the unspeakable blessing. To wish this, and turn such wishes into prayer, is the only way in which I can duly express my gratitude for your generosity to,

My Lady,

Your Ladyship's

Most obliged, and

Most obedient Servant,

JAMES HERVEY.

LETTER LXVIII.

Weston April 1, 1755.

MY LADY,

FOR the sake of my honorable and honored PATRONESS, I rejoice and bless GOD, if he pleases to give my books any favourable acceptance. O ! may his eternal SPIRIT vouchsafe to breath upon the tender plant ! then its branches shall spread, and its smell shall be as Lebanon. Its branches shall spread ; it shall be received with approbation ; it shall find its way into many hands ; and be diffused far and near. Its smell shall be as Lebanon ; welcome to the reader, as the gales which have swept that odoriferous mountain, are to the traveller ; when they meet him on his sultry journey, and refresh him with their coolness, and delight him with their fragrance.—Thus shall it be with the books, which the LORD GOD omnipotent condescends to countenance and honor. Hosea xiv. 6.

I am glad, your Ladyship approves the closing part. Give me leave to wish, that it may be woven into the very texture of your heart. May you experience all that Aspasio says ! and be found in CHRIST—be one with CHRIST—be complete in CHRIST. Happy then, substantially happy will you be, in life ; and happy, beyond all imagination happy at death.

Breakfast at four in the morning ! is it really F-O-U-R ? Or have I mistook your characters ? As you have honored me with so many letters, I have reason to be pretty well acquainted with the turn of your pen. Yet I can hardly believe my own eyes. Does Lady Frances Shirley ever rise so early, for the sake of serious conversation and spiritual improvement ?

At this rate, Madam, you enjoy a day, before the generality of persons of quality begin it.—This was the practice of our divine master. He frequently rose up a great while before day, for the important exercise of devotion. At those early hours, may you enjoy much of his heavenly presence, and drink in large draughts of consolation from those wells of salvation—the SCRIPTURES !

The method which Mr. H———takes to obtain comfort, is perfectly right. Hannah was a woman of a sorrowful spirit ; she was in bitterness of soul ; but she prayed to the LORD, and her countenance was no more sad.—The word of GOD was written for this very end, that we through patience and comfort of the Scriptures might have hope. We should therefore treasure it up in our memories, and beseech GOD to write it on our hearts, that it may be a cordial to our spirits in the time of trouble.—This is what I earnestly recommend to my people, and frame all my public discourses, so as to promote and facilitate this desirable end. Having named the text, when I come to handle the subject, I select some precious portions of scripture ; desire my hearers to turn to it in their Bibles ; and then as GOD enables) enlarge upon it. By this means, persons of the weakest memory may, if not carry away, yet retrieve the substance of the sermon.—May, like the blessed Virgin, lay it up in their minds, and ponder it in their hearts. My last text was, Heb. x. 14.—From this I endeavour to shew, that CHRIST has obtained perfect redemption for sinners—perfect deliverance from hell, Zech. ix. 11.—Perfect peace with God. Colos. i. 20.—A free admittance into heaven, Rev. vii. 14, 15.—The gift of true sanctification, Heb. xiii. 20, 21.—And all this by one offering, because it is divine, all sufficient, and of infinite value.—Now, in case my hearers should forget every part of the minister's discourse, yet if they recollect and ponder, and pray over these portions of God's word, they may have abundant matter for edification.—I believe you love to crop a snow-drop or an hepatica with your own hand. For which reason I have not transcribed those passages, that you may have the pleasure of

gathering for yourself those flowers of heaven. With these may your soul be richly replenished, and be a garden enclosed for JESUS to live in.

I am. My Lady,

Your Ladyship's most

Obliged, and most

Dutiful Servant,

JAMES HERVEY.

LETTER LXIX.

Weston, June 1, 1755.

MY LADY,

I SHOULD be the most unreasonable of creatures, if I did not firmly believe, what you are pleased, with so much condescending goodness, to assure me of.— That I have a real friend, in my truly honorable and highly honored correspondent. Yet let me not make too free with generosity and beneficence. I had no thoughts when I wrote about the Bibles, of any thing but an application to Mr. K. ——— I did not know, but he might be glad of such an opportunity to do good; and therefore all that

I desired, was, to have it put in his way.—To tell your Ladyship the real truth, I do not want such books for myself. Blessed be GOD, my own writings are a fund for such charitable expences. But I had some other ministers whose circumstances are less affluent, in my eye.—These I proposed to supply with a few bibles; by disposing of which, in a judicious manner, among their neighbours, they may win their affections, and promote their salvation.—Having laid before you, Madam, the truth of the case, act as you think proper. Reverse or execute your intention just as you please. Either way, I shall be satisfied, obliged, and thankful.

I fear, I should put your Ladyship to too much trouble, if I should beg a short account of Mr. G——'s treatment.—I hope Mr. Campbell, when he pleads the cause, will be, as the Prophet Jeremiah speaks, “valiant for the truth.” Our Bishop, I presume, was not concerned in the affair. This week he sent me a very friendly and polite letter; sweetened with much approbation, and seasoned with some remarks, of a critical and refined nature. It is the second his Lordship has favored me with on the subject. As it relates to your own book, perhaps it may not be disagreeable to your Ladyship to peruse it. I will therefore take the liberty to enclose it, together with the young man's from Biddeford. That you may see, at one view, the sentiments of the courtier and the mechanic, the improved scholar and the man of natural sense. The latter letter you will please to commit to the flames, that it may not inflame my vanity; the first you will be so good as to return, that it may tend to the improvement of Theon and Aspasio. Though I must confess, the observations, all but the last, come too late to have due regard paid to them.

The vain amusement and empty pleasures of the world, I hope, will endear the motto and its subject to your affections. In JESUS is infinite dignity and everlasting righteousness. To contemplate him is a source of the sub-

limest pleasure ; to call HIM our own, is a foundation for the most solid happiness. That both, that all these may be your Ladyship's portion, is the sincere prayer of,

My Lady,

Your Ladyship's most

Obliged, and most

Dutiful Servant,

JAMES HERVEY.

LETTER LXX.

Weston, June 19.

MY LADY,

YOU will observe, from the frank which encloses this letter, that I have received your Ladyship's favor. The books are come ; and noble books they are.—The LORD JESUS enable me to dispose of them in such a manner, that glory may redound to his name, and good be communicated to his people !—The franks also are arrived. May I be assisted to make a proper use of these also ! That they may be the vehicle of some edifying

truths, and a means of diffusing the knowledge of a crucified REDEEMER !—O that the first (the Bibles I mean) might be like the pillar of fire in the wilderness, or the meridian sun in the firmament ; the latter (my epistolary correspondence) like a burning coal, or a glowing spark from the altar, to enkindle the love of the LORD our righteousness.

For both these presents you will please to accept my best thanks ; and may the good LORD turn my poor thanks into heavenly blessings !

Almost all my former letters have been most unfashionably, most ungenteely prolix. For once I will endeavour to be politely concise : nor give your Ladyship the trouble of turning the paper, and reading a tedious serawl, but only beg the honor of subscribing myself,

MY LADY,

Your Ladyship's

Most obedient,

Humble Servant,

JAMES HERVEY.

LETTER LXXI.

Weston, July 5, 1755.

MADAM,

WHEN I commend your judgment in spiritual things, I do it not from flattery, but from a conscious joy. I bless GOD on this behalf myself, and I give your Ladyship occasion to praise his holy name on the same account. And not only to praise him for past mercies, but to hope more cheerfully and assuredly for a continuation, or rather for an augmentation of them. All the LORD's gifts are a pledge and an earnest of richer favors. Methinks, they come inscribed with this delightful and encouraging motto, Thou shalt see greater things than these.

Ah Madam! do not wonder, if you observe in worldly people an enmity against the children of GOD and the servants of CHRIST. As soon may fire and water incorporate, as the contrarieties of their temper be reconciled, You know who hath said, If they have persecuted ME, they will also persecute you. This, though the natural tendency of men's spirits, is over-ruled by the HIGHEST for the good of his people. David, when persecuted by Saul, could fly even to an idolatrous city, *Gath*. And shall not the followers of JESUS fly to their everlasting Father's arms, when they are calumniated or cruelly treated by their fellow-creatures? Especially, since he has declared, that he will gather them, as a hen gathereth her chickens under her wings. With infinite compassion he will re-

ceive them, and with almighty power *protect* them.—I do not wish my honored Lady to be a partaker of persecution ; but I most heartily wish her a perpetual residence under those wings of eternal love. That she may have all the safety, repose, and comfort, without any embittering circumstances. Being led thither by choice, not driven thither by the scourge.

I am glad to hear, that the report of Sir J — L — —'s death is false. Glad, because he is so complaisant to my noble friend, and so generous to my worthy soldier.—I hope, he (the soldier, I mean) is a real child of GOD — And see ! by what unthought of, wonderful ways the great immortal FATHER provides for the welfare of his children ! Who would have suspected, that a common soldier in Captain R — — —'s troop, who, a few months ago, had not so much as heard of Lady Frances Shirley's name, should now be brought to her knowledge ; be honored with her regard ; and obtain his desires by her interest ? Who would not covet, who would not be ambitious to be a child of the MOST HIGH ? Since he can influence any or all hearts in favor of his sons and daughters. My good Madam, prize this privilege above all the most dignified honors. Prize it far beyond all your high titles or illustrious lineage — You are by birth the daughter of an Earl ; but by grace you are I trust, a child of GOD.—As such, go to HIM with pleasure and confidence ; make known all your requests in his indulgent ear ; expect from him all spiritual blessings in this world, and an inheritance incorruptible and undimmed in another world. And may we bless, for ever bless the divine JESUS, through whose humiliation and death we enjoy this great prerogative. Ye are the children of GOD, says the apostle, through faith in JESUS CHRIST. To which our LORD himself adds, I go to my father and YOUR father ; first my father, and then yours ; yours because of me, your relation to me, and union with me.

I have just now read, advertised in the Magazine, the following book, “ An epistle from Charles Wesley to John

"Wesley." Has your Ladyship seen or heard of it? If you have, be so good as to inform me of the design and contents. I hope, there is no hostility commenced between the brothers. I have no connection nor correspondence with them, but should be sorry for such an event — For your account of this piece I shall be, as for your account of Mr. G——r's treatment,

I am, My Lady,

Your Ladyship's

Most obliged, and

Most obedient Servant,

JAMES HERVEY.

LETTER LXXII.

Weston Oct. 14, 1755.

MY LADY,

I FULLY intended myself the pleasure of writing to your Ladyship by the last post; but, by an unexpected visit from a relation, was prevented.—I hope, N—— has, before this time, delivered my letter; a

that my acknowledgments, poor as they are, have been honored with your acceptance.

Mr. T———staid with me but a little while. He came, just as I was going to take horse, for a little air and exercise. We had some discourse, at our first interview, on the matchless excellencies and *unsearchable riches of CHRIST*. The holy scriptures were the subject of our next conversation. We encouraged one another to search them, and to enrich our memories with them. That from them, accompanied by the divine SPIRIT, we may be thoroughly furnished for our ministerial office, and for every good work. O! that they may dwell in us richly; and be mixed with faith, while we read them, contemplate them, talk of them.

I am pleased with your Ladyship's criticisms upon the books you peruse. They shew, that you remember the Apostle's rule, prove all things. May you also be enabled to follow his excellent direction, hold fast that which is good.—Dr. Crisp proceeds upon that important, but too much disregarded principle, that we should work, not for life, but from life. Our works should proceed from the SPIRIT of the LORD JESUS, dwelling in our hearts; and then they will be truly good. They should aim, not at obtaining salvation for ourselves, but at glorifying HIM, who hath obtained eternal redemption for us; and then they will be truly acceptable.

The apostle says, as you rightly observe, repent and be baptized. But if a poor sinner had asked him this question, how shall I repent? What shall melt my stony heart? What shall make me abhor myself and my most beloved lusts? To this effect he would probably have replied—nothing but *the grace of GOD* manifested in *CHRIST*. Believe, that the LORD hath delivered up his dearest son to die in your stead. Believe, that the blessed JESUS has borne every one of your sins, in his bleeding body, and on the cursed tree. This, under the influence of the HOLY GHOST, will soften the hard heart. This will alienate your affections from all iniquity. By this you will be taught

godly sorrow, Zech. xii. 10. and evangelical humiliation, Ezek. xxxvi.

Your two books upon the Catechism shall be disposed of. I wish, they may prove a blessing, wherever they go. Is not this a very proper treatise, to be admitted into the catalogue of the society for promoting christian knowledge?— May HE that was dead, but is alive for evermore, be the delight of your heart and the strength of your salvation ! in the mean time, or rather at all times, permit me to be,

My Lady,

Your Ladyship's most

Obliged, and most

Obedient Servant,

JAMES HERVEY.

LETTER LXXIII.

Weston, Nov: 25,

MY LADY,

I HAD taken paper out of my drawers, on purpose to acknowledge the receipt of your double favour, by the last post. But when I came to address myself to the pleasing business, I could not find your first letter. This instant, opening Dr. Crisp, it made its appearance.

I am not at all surprized, my good Lady, to find you or Mr. K———making objections to the doctrine of Predestination. I wish Mr. K———would pass over those few and short passages, which treat of that controverted point. I did not, in any wise, recommend this book, on account of what is plain and edifying, of universal concernment and exceedingly comfortable. Suppose a reader disapproves that particular tenet ; methinks, he should not be prejudiced, purely on such a consideration, against those truths, which are worthy of all acceptance.

Predestination is an abyss, in which our thoughts may be drowned ; especially, if we have not “our senses exercised to discern both good and evil.” But there are pleasant streams in our author, which are not too deep for our capacity, and which afford us the sweetest refreshment.

There is, doubtless, abundance to be said against predestination. And abundance has been said, with great force of argument, for its support ; and that by men of the most eminent learning and exalted piety. As this is the case ; and as it is not necessary to faith and salvation, either that we should embrace, or that we should reject the doctrine ; I think, we may prudently and safely acquiesce in the advice of a great scholar and a great saint ; “Let a man go to the grammar-school of faith and holiness, before he enters the University of election and predestination.” May the knowledge of these grand doctrines be revealed in our hearts by the blessed SPIRIT ! Then, we shall, ere long, see every dark mysterious point cleared up to our full satisfaction. We shall see, without a veil, the shining and adorable perfections of our GOD. We shall know his unsearchable counsels and wonderful ways, even as we are known.

In the mean time, if worthy Mr. K———dislikes the book, there is no great harm done, as it was not a very expensive purchase. I would beg leave to decline all controversy. I can very freely converse or correspond with persons, who either adopt or discard predestination. Pro-

vided, they will not drag in the litigated proposition, and force me to engage in disputation. But if they are determined to obtrude the bone of contention, I had much rather remain alone and in silence. For I readily confess, that I am not master of the subject. Therefore it would be very unadvised in me, to undertake either its establishment or refutation.

I believe, I must desire your Ladyship to return this letter, with your free remarks upon it. Because, I do not know, but I shall be obliged to explain myself on this subject, before the public. Because, a person who makes a great figure in the religious world, has sent me some critical remarks and pretty keen censures on my late work ; but inveighs particularly against my predestination principles. At which I am somewhat surprised. Because, I have (whatever my sentiments are) avoided this peculiarity ; I have but barely mentioned it ; in the Apostle's own words ; only in an incidental manner ; and without explaining, enlarging upon, or inculcating it. My paper permits me to do no more, than I am,

My Lady,

Your Ladyship's most

Obliged, and most

Dutiful Servant,

JAMES HERVEY.

LETTER LXXIV.

Weston, Dec. 13, 1755.

MY LADY,

YOUR last very much alarmed me. I hope this will find you abundantly better.

Be so good, Madam, as to rejoice my heart by a line, and send me the welcome news, that your recovery is completed. I will then, when your spirits are recruited, venture to trouble your Ladyship with a longer letter. I will then return the manuscript enclosed in your last; and I will trust, ere long, to meet your Ladyship in those happy regions—where the inhabitant shall no more say, I am sick—where death shall be swallowed up in victory—where the LORD GOD will wipe away all tears from our eyes—and what is unspeakably more desirable, will remove all ignorance from our understanding, and all corruption from our heart.—Blessed hope! May it every day shine brighter and brighter upon your Ladyship, and also upon,

MY LADY,

Your Ladyship's

Most obedient,

Humble Servant,

JAMES HERVEY.

LETTER LXXV.

London Jan. 16, 1756.

MY LADY,

NO, my Lady : I do not presume to give advice, when I have the honor of writing to your Ladyship. My letters come on no such errand ; but with more humble and decent views. They wait upon your Ladyship, not to dictate precepts, but to propose some points of importance to your own consideration. They come, on much the same design, and in the very same capacity, as the servant at Philip's door ; where he was ordered to repeat daily that instructive admonition, " Sir, remember that you must die." Which was nothing more, than reminding the monarch of what he knew, but might not so habitually advert to.

I hope, your Ladyship is more and more delighted with that incomparable book, the BIBLE : justly so called, by way of distinguished superiority to all other compositions in the world. I heartily wish, your Ladyship may see the glories, and taste the sweetness, of the divine word. Your Ladyship will then have reason to say, " Among all the libraries of the learned, among all the entertainments of the polite, there is none, there is nothing like IT."

The scriptures, my Lady, are intended by their ever-blessed author, for the most desirable and gracious purposes. Inasmuch, that a royal and inspired penman knew not how to express his gratitude for such an inestimable treasure. *1. Quid, what love have I unto thy law !* Its worth is so great ; my esteem for it is so dear ; that I have inadequate words, to declare either the one or the other.

But, where my tongue is defective, there let my practice speak. *All the day long is my study in it.*—A commendation this, which your Ladyship will easily discern, to be far more emphatical than all the strains of eloquence. A commendation which, I flatter myself, your Ladyship will adopt; and, as it came from the mouth of a king, will not be ashamed to make it your own.

If we take a survey of all our wants, we shall find an abundant supply in this heavenly magazine.—Are we in quest of knowledge? The scriptures are calculated to communicate this blessing. “When thy word goeth forth it giveth light and understanding unto the simple.” It is called, a light shining in a dark place; illuminating the dark corners, (can your Ladyship bear the expression? If I add) the gloomy dungeon, of the human heart. The Psalmist most elegantly compares the holy word of GOD to the magnificent lamp of Day. That has richly furnished to pour sacred wisdom through the soul, as this to diffuse meaner splendours through the firmament. It is, to say all in a word, able to make wise unto salvation, through the faith which is in JESUS CHRIST.

Do we want that precious faith, mentioned in the preceding quotation? This, through the gift of GOD, is wrought by his word. Faith cometh by hearing, by reading, by meditating on, the oracles of eternal truth. These testify of CHRIST. They display his almighty power, and infinite goodness; the fulness of his grace, and the freeness of his merits. In them, he is evidently set forth, both crucified, and exalted: most beautifully portrayed, in his sublime honors, and unsearchable riches.—They therefore are admirably suited, to create a supreme esteem of CHRIST; to excite an ardent longing for CHRIST; and produce an unfeigned acquiescence in CHRIST.—Thus are they fitted, by way of noble instrument, to work that leading christian grace, a lively faith.

Are we desirous of being renewed after the divine likeness?—This is the very essence of religion. A qualification, indispensably necessary for our enjoyment of future

blessedness. An endowment, in comparison of which, sceptres and coronets are empty toys. The apostle says upon this subject, and his words are worthy to be written on the tables of every heart; "GOD has given us EXCEEDING GREAT and PRECIOUS promises, that by these ye might be partakers of the divine nature. These are a refiner's fire, to burn up the dross of inbred corruption; and a sacred seal, to enstamp the amiable image of our Redeemer on the mind. In short; those volumes of inspiration are adapted and ordained by unerring wisdom, to make the man of GOD perfect; thoroughly furnished to every good work.—I believe, it would not be improper, if your Ladyship addressed yourself to the study of the Bible, with these grand advantages in view. And I assure your Ladyship, I shall not cease to pray, that you may not only partake of them, but be filled with them; or, as one of your favourite authors expresses himself, be filled with all the fulness of GOD.—Thus would I make my acknowledgements to your Ladyship, for the favour of your letter, and for allowing me the honor of subscribing myself,

My Lady,

Your Ladyship's

Most obliged, and

Most obedient Servant,

JAMES HERVEY.

LETTER LXXVI.

Weston Thursday Morning.

MADAM,

LAST night, I had the honor of your letter. It found me, though recovered from my fever, extremely weak. My feet can hardly support the body, and my hands but feebly hold the pen. Otherwise, I had sooner acknowledged your Ladyship's preceding favour.

I hope, our WONDERFUL COUNSELLOR will, by these disorders, teach me to prize more highly that inheritance, which is incorruptible, undefiled, and never fades. Undefiled, I suppose, means—has nothing to cloud its lustre, or embitter its sweets; has health without sickness, and expectation without disappointment; where holiness shall neither feel corruption, nor fear temptation; and happiness shall know neither measure, decline, nor end.

May your Ladyship have this blissful inheritance ever in view—have a lively hope of possessing it through the resurrection of JESUS CHRIST from the dead—and under the influence of this blessed hope, be enabled to purify yourself, even as he is pure.

You was pleased to enquire, whether I have laid aside the thoughts of publishing a little piece. One scheme which I had formed, I believe, will prove entirely abortive. Another, which I had projected, I am still inclined to execute. Which is, to print two or three sermons, preached on the late Fast-days. These, for some particular reasons, I happened to take down in short-hand. As I have seen

no discourses on this occasion, that were sufficiently evangelical, I have a strong desire, for the supply of this one defect only, to appear on the stage.--Will you be so good as to favour with your advice, and beg of GOD al-wise to direct,

My Lady,

Your Ladyship's most

Obliged, and most

Obedient Servant,

JAMES HERVEY.

LETTER LXXVII

MY LADY,

I AM much pleased with, therefore ought to be very thankful for, your account of the king of Prussia's behaviour. It is truly noble, and speaks a sincere sense of religion. Only I want to have his religion wear the image and superscription of the gospel. So that we might truly call it christian. This, in due time, I trust, will be accomplished; and he will honor the SON even as he honors the FATHER.

LADY STANLEY'S LETTER.

Indeed, Madam, ~~it is the alpha and~~ *it is the alpha and omega*; the first and the last; the all in all.—Would any one come to the FATHER? It is only by him we have access. Would we enter into the realms of glory, and stand before the throne of GOD? Having washed our robes, and made them white in the blood of the LAMB, we are admitted to this honor, and partake of this blessedness.—May your Ladyship grow daily in the knowledge of this divinely excellent Saviour! ~~Because this is the way~~ to grow in grace, in peace, and in all godliness. I beg leave to be, with the deepest respect,

My Lady,

Your Ladyship's most

Obliged, and most

Dutiful Servant,

JAMES HERBERT

P. S. Will you be so good as to inform me, what Mr. How said upon the subject of building a chapel, at which one of your letters hinted. The masons are going on apace with my new house. But I have no trouble about them: having agreed with the architect, to execute the work for such a sum. The restoration of my health, after which you are so obliging as to enquire, is far from being in Gibeon. I have but just ventured into the air, never yet so far as the church. May your health, Madam, be as the sun, when he goeth forth in his strength, for the pleasure of hearing, that my honored friend, the Countess of Chesterfield, is recovered of her illness.

LETTER LXXVIII.

Weston, March 8.

MY LADY

YOUR prudence and your kindness lay an equal claim to my grateful acknowledgments. The step you have taken, is much more judicious, than any I could have suggested ; and as you yourself are willing to defray part of the expence, is much more generous than any I ought to have expected.—May the blessed JESUS fulfil his promise, and more than recompense all my obligations ; may he guide you continually ; give you an established, an assured interest in his unspeakable treasures ; and supply all your need according to his riches in glory.

My bookseller informs me, that Theron and Aspasio meet with a favorable reception from the public. GOD is pleased to give them acceptance in the sight of the world. Inasmuch that he is entering upon another edition, though the first was very numerous. See, Madam, if GOD will bless, who can blast ? If HE will prosper, how needless are all little artifices and inferior commendations !

I remember, a very ingenious gentleman once shewed me a composition in manuscript. He intended it for the press, and asked my opinion. It was moral, it was delicate, it was highly finished. But I ventured to tell him, there was one thing wanting. The name and the merits of the divinely excellent JESUS : without which, I feared, the GOD of heaven would not accompany it with his grace ; and without which, I was very sure, the enemy of souls would laugh it to scorn.—The gentleman seemed to

be struck with surprise. The name of JESUS, he replied ! This single circumstance would frustrate all my expectations ; and make every reader of refinement throw it aside with disdain. Now Madam, if GOD has no power over the hearts of men, or nothing to do with the events of the world ; if acceptance and success are none of his gifts, have no dependance on his smile ; then I am content, perfectly content to be without them.

I wish, Lady ——— may be enabled by faith to see the LORD'S CHRIST. That is the only way to have comfort in affliction, and to sing, like the the three Hebrew youths, in the fiery furnace ; that is the only way to depart like good old Simeon, in peace, and with hopes full of immortality. Let me me wish the same blessing for Lady Frances Shirley ; because this is only method to sweeten and exalt life ; to make it a privilege to live, or gain to die. Permit my pen to add, what my very heart dictates, that I am,

My Lady,

Your Ladyship's most

Obliged, and most

Obedient Servant,

JAMES HERVEY.

LETTER, LXXIX.

Mr LADY,

WHY does Lady FRANCES mention the word condescension, when she is pleased to honor me with a letter? Indeed, Madam, you have nothing to do with that word. It is mine by an exclusive right. It expresses what you alone can practise, and what I alone must acknowledge.

How does your Ladyship know, that I “speak to my people an hour together?”—I must confess, I do sometimes. But I always blame myself for it. It detains the congregation too long. It renders the discourse tiresome to be heard, and almost impossible to be remembered.—This is one of the inconveniences attending the extempore method of preaching. We forget how the time passes away; we advert not to the length of our harangue; and, being desirous of impressing our hearers, are insensibly betrayed into an undue prolixity.

I congratulate Mr. K ——— on his wisdom and happiness, in giving up himself without reserve to the blessed GOD. Ah! why should we be reluctant in this delightful affair? One cause of our backwardness is our stubborn selfishness and strong corruption. Another reason is, that we do not attempt it in the proper way. We consider perhaps the reasonableness of it; we urge on our consciences the necessity of it; and we labour with our hearts, if by any means we may bring them to the practice of it. But we seldom apply the endearing motives of the gospel. St. Paul says; I beseech you therefore brethren, by the mercies of GOD, that ye present your bodies a living sacrifice. Here the duty of surrendering ourselves to the Almighty is inculcated; and the easy, the expeditious manner of doing it is displayed.

We are to present our bodies ; not in contradistinction to our souls, but in allusion to the whole burnt offerings of old. In which, not a single joint, or the fat on the kidneys only, but the whole of the animal was set apart for the victim. So we are to devote, not this talent or that only, but ALL we have and ALL we are, to the glory of his name, and to the good pleasure of his will.—A living sacrifice : not dead in carnal pleasure, nor asleep in spiritual indolence, But awake and active for our divine MASTER ; fervent and zealous in his sacred service.—What should engage us to all this ? The most inviting and the most forcible of inducement ; *the mercies of our GOD.*—He has given HIMSELF and all his sublime perfections, to be our portion. He has given his SON, his infinite atonement and everlasting righteousness, to be our salvation. He has given his SPIRIT, to testify of CHRIST in our hearts, to apply this great salvation to our souls, and to make all grace abound towards us. All this he has given freely, irrevocably, eternally.—And can we, under the influence of such a faith, can we forbear the enquiry of the Psalmist, “ What return shall I make unto the LORD, for all the benefits that he hath done unto me ? ” Such a faith will overcome the perverseness of our inclinations. Such a faith will make the work of resignation pleasing. Between the mind, actuated with such a faith, and destitute of it, there is as much difference, as between the liquid and the solid metal. In this precious faith, therefore, may your Ladyship ever abide, and ever advance !

Mr.——’s pamphlet I have not seen. When it comes to my hand, I will, without any disguise, inform your Ladyship, how it effects me on the perusal ; whether with delight or disgust.—Let me observe the humility of the apostle, in the verse quoted above. I beseech you, brethren. Though he might command, as invested with the authority of CHRIST, he rather beseeches. And though he was the chiefest of saints, he calls the weakest, meanest christian, his brother. As you have imitated him in these,

may you imitate him in all respects; and being like him on earth, be with him in heaven.

I am My Lady,

Your Ladyship's

Most obliged, and

Most obedient Servant,

JAMES HERVEY.

LETTER LXXX.

Weston, June 6, 1736.

MY LADY,

I BEG pardon for being so tardy in acknowledging your last favour. Indeed, I intended to have paid the debt of gratitude much sooner. But sometimes weakness un-nerved, at other times business had my hands.

Your Ladyship is obeyed. I will publish nothing as yet. But shall be glad to hear the reasons, which you have to alledge. These will make my obedience rational, and the result of judgement. Whereas now it is implicit, and the exercise of duty.

Indeed, Madam, I know how to pity you, when necessitated to go through scenes of pomp and hurry. To me they would be irksome to the last degree. I wish, we had the honor of your Ladyship's residence at Weston. Our Manor House is occupied by a gentleman, who greatly dislikes my doctrine. A brother-clergyman too!

The Arbour you rightly guess, is no performance of mine. I have not seen the poem; but I saw an extract from it, which was very picturesque and pleasing. I fancy, there is one peculiarity wanting in it, which, I hope, will always attend and adorn, whatever this pen writes, or this tongue utters. I mean, the name, the grace, the righteousness and death of JESUS CHRIST. Without this, I should think every discourse and every composition, like the ring without the diamond, or the body without the soul.

Yes, Madam; I will with pleasure pray for my honored benefactress. And if I forget to shew my thankfulness for your favour in this manner, let my right hand forget her cunning. And I have the satisfaction to inform you, that an infinitely nobler advocate prays for you. HE, who sees angels worshipping at his feet, is an intercessor for your Ladyship. And what is the subject of his intercession, we learn John xiv. 16. Charming text! inestimable privilege! methinks, I should not interrupt or divert your attention, while you are meditating on so precious a portion of scripture. Give me leave therefore to withdraw; only allowing me the honor, before I retire, to profess myself,

MY LADY,

Your Ladyship's

Most obedient,

ble Servant,

JAMES HERVEY.

LETTER LXXXI.

My Lady,

I HOPE, before this time, you are acquainted with the true reason of my neglecting to write by Sunday's post. It was not, "because I have nothing to say." Was I to address many other persons of quality, I should certainly find my thought and my pen hampered with this difficulty. But as your Ladyship permits me to expatiate upon religion, I shall never be at a loss for a subject. I have a fund of materials, various as the contents of the Bible; vast as the perfections of our GOD; and, like the grace of our LORD JESUS CHRIST, absolutely inexhaustible.

Do not harbour any fear, Madam, concerning the propriety of your sending Dr. Crisp's sermons to Mr. K—. They are, I think, the very discourses which he wants. Especially, if he is inclined to distress of conscience, on account of his spiritual state. I know not any treatises more proper, or more excellently calculated, to administer solid consolation. They are, under the divine influence, one of my first counsellors, and principal comforters. They often drop manna and balm upon my fainting and sickly graces. The LORD JESUS CHRIST grant, that your Ladyship may experience the soul-cheering, conscience-healing, heart-reviving power of these precious doctrines!

The Doctor has, as you justly observe, some expressions, which seem to contradict positive commands or peremptory assertions, of scripture. But these expressions, when examined and explained, will generally be found to coincide with the truth as it is in JESUS.

I hope, Mr. T— will prove a serious and useful minister. He seems, not to dislike, but to relish christian,

conversation ; such as the Apostle calls good, and adapted to the use of edifying. Who knows but the GOD of all wisdom may make his interviews with your Ladyship a blessing to his soul ? Do not you remember one of your own sex, celebrated by the greatest ecclesiastic historian, in the world, who taught even a most eloquent teacher ? Who expounded to him, with much acceptance and with equal success, the way of GOD more perfectly ?

Mr. T ——— was right in his conjecture relating to my sermons. I have never, since I was minister of this place, used written notes. So that all my public discourses are vanished into air ; unless the blessed SPIRIT has left any traces of them, on the hearts of the hearers. And though I have many discourses, that were written before I discontinued the use of notes, they are all penned in short hand, and are intelligible to none but the writer — You will easily conclude, from the preceding lines, that your Ladyship's favor, dated on Tueseday, was duly received, as it is gratefully acknowledged by,

MY LADY,

Your Ladyship's

Most obedient,

Humble Servant,

JAMES HERVEY.

F

LETTER LXXXII.

MY LADY,

ASCRIBE it not to insensibility ; ascribe it not to indolence ; ascribe it rather to a deep engagement in business, that I have not made my acknowledgments for the honor of your last letter, by an earlier post, I was so engaged, that I did but just accomplish my purpose, notwithstanding I took leave to rely on your Ladyship's indulgence, and postpone the payment of my debt of gratitude.

So you lend Theron and Aspasio, Madam ! You are not ashamed of such old fashioned gentry ! Nay, by sending them abroad, you make them itinerant preachers ; and what is more, you countenance their message, and avow their doctrine. May the GOD of all grace accompany it with his divine spirit ! Then it will be no disgrace to your Ladyship, at least in another scene of things, to have honored them with your name ; neither will it be any grief of heart, at least in a dying hour, to have seconded and furthered their design.

Will you promise, Madam, not to suspect me of flattery ? And will you ascribe all the glory to our gracious GOD ? if I venture to say that Lady F——s S——y is a better casuist, has juster notions of divinity, than his Lordship of ———. I dare not write the word at length. I dare hardly specify the initial and final letters. I durst not mention them. But indeed, with regard to the purport of page 70, Vol. II. I must appeal from the lawn to the brocade. And I know you will not be offended, if I take leave to refer you to a fine prayer, suitable

to the occasion, and infinitely important'; — Paul. i. 9, 10, 11.

I am surprized at the character, which Mr. T — gave of J — — — —. I thought I had been looked upon by my brethren the clergy, in a very contemptible light. — I would be humbly thankful to GOD, if he keeps me from dishonoring my sacred profession. But O ! what a happiness is it, and what a high distinction, to be enabled to adorn the gospel of GOD our SAVIOUR. May this be the privilege of your Ladyship's life and conversation; then you will have no cause to regret the want of a diadematic coronet. — I am an utter stranger to Mr. T —. Never spoke to him, nor so much as personally know him. I can therefore no otherwise contribute to the accomplishment of your desire, than by adding my prayers to your wishes — that he, and all the clergy may preach and teach CHRIST; may spend and be spent in the sacred service; may have their labours attended with a general welcome, and with abundant success. And if I pray for others, you Madam can never be forgotten by

My Lady,

Your Ladyship's most

Obliged, and most

Dutiful Servant,

JAMES HERVEY.

LETTER LXXXIII.

MY LADY,

YOU once gave me reason to hope, that I should receive from your pen, the history of poor R——. May I take leave to remind your Ladyship of what, I believe, has slipt from your, though not from my memory.

I have been much encumbered with a business of a nature I do not like. Necessitated to build a new house, even though myself am tottering over the grave; that house appointed for all living. May your Ladyship's thoughts be on the house not made with hands, eternal in the heavens.

Have I not tired your patience by the monstrous length of my letters? My thoughts shall now stand in a white sheet, by way of penance for the trespasses committed by

My Lady,

Your Ladyship's most

Obliged, and most

Obedient Servant,

JAMES HERVEY.

LETTER LXXXIV.

MY LADY

IT grieves me, that I have not answered your last letter with more speed. Because your last letter seemed to breath an air of tenderness and anxiety, which gave me a sympathizing pain. The cause of my delay was a disorder in my health ; which brought me under the surgeon's lancet, and the physician's discipline. My poor enfeebled constitution is not yet recovered. Though, I bless the divine providence, I was enabled to give my people the usual lecture last night.

Indeed, my Lady, I pity your situation. I know the enmity which the world bears to all that is serious and sacred. But this is the victory which overcometh the world, even our faith. Faith—of what ? Of those two privileges, which made a part of our public discourse, on the last LORD's day ; *Christ died for our sins.* 1 Cor. xv. 3. *This is the record, that GOD hath given to us eternal life.* 1 John v. 11. The believer, comforting himself in this word of the LORD, says ; though I am a mark to be shot at by the arrows of the tongue, yet, blessed be GOD, my sins are done away ; the LORD hath laid on CHRIST all my iniquities ; and there is no condemnation for me.—Though the enemies of religion would embitter, by their envenomed reflections, my portion on earth ; yet, thanks to redeeming grace, I have an inheritance in heaven, that is incorruptible, undefiled, and never fades.—May my ho-

nored Lady drink deep of these spiritual consolations ! and be refreshed in her christian warfare !

Why does your Ladyship mention some little impatience in your temper ? Why acknowledge a weakness and imperfection ? This might lessen you in the esteem of others ; but it makes me admire and love your sincerity. Yet I am afraid to trust myself with such secrets ; and shall immediately commit the letter, as, in obedience to your positive orders, I have committed all your other epistolary favours, to the flames. Ah, Madam ! who is there, that does not more or less experience, what you complain of ? But what is our remedy ? Shall we pore upon our blemishes, and fasten our eyes upon our wounds ? This will increase our anguish. Let us rather turn our view to HIM, who was typified by the brazen serpent. By his stripes we are healed. Let us look to JESUS CHRIST, the blessed son of GOD, delivered to death for these our faults, and for all our sins. Consider—not what I have done ? What I have deserved ? But what CHRIST hath done ; what CHRIST hath deserved. Here the glorious gospel answers ; CHRIST hath done all things well, and this is the ground of thy justification. CHRIST has deserved eternal life ; and this, not for himself, but for thee.—He that diverts his attention from this divinely excellent object, must unavoidably fall into distress and perplexity.—I think, if I remember right, you have no motto to your coat of arms. Will your Ladyship give me leave to recommend one ? Yet, not to be engraven on your seal, but on your heart.—However, I shall not offer to suggest it, till I have your permission. As soon as I know, that you indulge me in this liberty, I will transmit the sentence, together with the reasons for my choice.—I am now going to write to Dr. Hales, to desire his interest with the Princess of Wales in behalf of a worthy religious man, a trooper in General Ligonier's regiment ; who has served his Majesty 16 years, and having a wife and family, would now be glad to be dismissed, and to enjoy some of the bounty money which

is frequently allowed to disbanded soldiers. Do, Madam, second my application to the Doctor.

I am My Lady.

Your^y Ladyship's

Most obliged, and

Most obedient Servant,

JAMES HERVEY.

LETTER LXXXV.

Weston, Jan. 19, 1757.

MY LADY,

IT was not without some uneasy reflections, that I neglected, by the last post, to acknowledge the favour of your letter. But I then was, and still am very busy, in transcribing a little piece, which may possibly see the light. If ever it should come to your hands, you will hardly believe your own eyes. I believe, I must not offer to make a present of it to your Ladyship, or to any person; there will be so little in it that tend to edification. I sometimes am ready to blame myself for intermeddling; but I had a

strange, almost irresistable inclination. May HE in whom are hid all the treasures of wisdom and knowledge, fulfil his promise ; and guide the blind, in the way which they know not.

Thanks, many thanks to your Ladyship, for your very genteel reprimand of the Doctor. I hope, it did him good, when he received it ; I assure you, it gave me no small pleasure to read it.

I hope, GOD will make Lord D——th steadfast and immoveable ; enable him always to encrease in faith, and always to abound in the works of the LORD.—May success attend your generous endeavours to serve that worthy man, R——. And may unerring wisdom direct your heart, and guide your hand, in the other affair you mention. I am, I may say, a perfect stranger to Mr.——. I saw him, indeed once or twice in London, but have heard nothing of him since that time ; and should not know him, if I were to meet him. He seemed, if I remember right, to be under distress of mind, and not to have a clear view of the rich grace of the gospel. May I take the liberty to ask, what the sin is, with which Mr.—— is charged ? I will then tell your Ladyship, what I have frequently thought to be the meaning of the passage you quote ; there is a sin unto death, I do not say, that he shall pray for it.—Never ask me good Madam, whether you shall give away Theron and Aspasio. I shall be sure to answer, like the two daughters of the Horseleech, Prov. xxx. 15. Or, as the wise man, “ In the morning sow thy seed, and in the evening with-hold not thine hand. For thou knowest not, which may prosper, this or that.”—I very rarely see Mr. R——. He has so much business upon his hands, and his neighbour so seldom stirs abroad.—I wish, the unhappy youth, in Newgate may prove a second onesimus. That he may see the goodness of GOD, in giving him your Ladyship’s favourable regard ; but see it ten thousand times more, in giving his own SON to make reconciliation for the sins of the people. May this transcendant goodness be revealed more and more in all our hearts ! fill

us with joy ; animate us to obedience ; and sweetly lead us to evangelical repentance ! Permit me to be, amidst the sincerity of such wishes,

My Lady,

Your Ladyship's most

Obliged, and most

Dutiful Servant,

JAMES HERVEY.

LETTER LXXXVI.

Weston, Jan. 27, 1757.

MY LADY,

INDEED, Madam, I know not what to say, in relation to, your command, of giving my opinion a second time. The case which your Ladyship has represented, is enough to make one shudder. LORD, what is man, if forsaken by thy SPIRIT ! O, do thou never leave us, nor forsake us ; but deliver us from every evil work, and preserve us to thy heavenly kingdom !

The Apostle, who was not inferior to the present christians in tenderness and benevolence, says, If any one is called a brother, who has made a public and distinguishing profession of christianity, be a &c with such a one neither converse, nor so much as eat Have no intercourse with him ; renounce his acquaintance. That he may be brought to a sense of his guilt, and return to GOD by faith in JESUS CHRIST. If your Ladyship pleases to take any notice of his letter, I think it would not be amiss to hint at the horrid story ; and ask him, whether he has ever read such a text, as 1 Cor. v. 11 Then I hope, the wisdom of GOD will direct your proceedings, and the mercy of GOD will heal his backslidings.

The book you mention, was intended to be no more than a pamphlet ; and I begin to think, it will prove to be a mere nothing. There is in it but little of the serious and too much of the humorous. Which seems not very consistent with my office, and not likely to bring glory to my divine MASTER. I believe, therefore, it will, like the snow which covered our houses while I was writing, sink, disappear, and be as though it had never been.

When you have an opportunity of procuring franks, be pleased, Madam, to remember, and then I am sure you need not be solicited to oblige

MY LADY,

Your Ladyship's

Most obedient,]

Humble Servant,

JAMES HERVEY.

LETTER LXXXVII.

Weston, Feb. 19, 1757.

MY LADY

FOR forty franks, how many acknowledgments do I owe ! Which are more peculiarly welcome, as I read in them an expression of your Ladyship's friendly regard, and as they came, not after a long delay, or upon repeated solicitation, but upon the very first intimation of my wants. This is obliging indeed ! This is acting like yourself ; with a beneficence as superior and distinguished as your quality.

Do I say this by way of compliment or to flatter my honorable Lady ? I mention it, in order to assist us in taking a clearer view, or rather a better glimpse of the DIVINE benignity.

When GOD gives CHRIST, a portion more precious than all worlds, to poor sinners freely—When he gives eternal life and heavenly happiness, to poor sinners freely—When he gives his most blessed SPIRIT and all spiritual blessings, to poor sinners freely—Then he acts in conformity to his sublimely great and gracious attributes.—These mercies then let us cheerfully and confidently expect. Not because we are, or shall be, worthy ; but because GOD is inconceivably GOOD. Because his justice being glorified in CHRIST JESUS, there is no end of his compassion, there is no measure of his liberality.

Pleasing subject! may your Ladyship's thoughts pursue it, with much delight and to great advantage!—I am called away to attend on other business. But let me first beg the favour of receiving, what you partly promised, the account of poor R——; of his misfortunes; and, I hope, you will be able to add, of his singular relief by means of your Ladyship's interest.—May I also ask to know, how you thought proper to proceed, in the affair relating to Mr. ——?—The packet directed to Mr. R——, shall be sent to-morrow. Last week, he was so kind as to give me his company at Weston. When we talked of our common benefactress, and wished her everlasting consolation and good hope through grace. In which wish, though multitudes concur, yet none more cordially or more ardently than,

My Lady,

Your Ladyship's

Most obliged, and

Most obedient Servant,

JAMES HERVEY,

LETTER LXXXVIII.

Weston, April 2, 1757.

MY LADY,

IT is long, since I had the pleasure of writing to you ; longer still, since I had the honor of hearing from you. My loss, I hope, does not proceed from your illness, or any afflictive indisposition. Engagements, I presume, of the genteel or beneficent kind, whereby you oblige the polite, or succour the distressed, have made a demand upon your time larger than ordinary.

I wish your Ladyship a confirmed state of health, to enjoy the delights of this opening season. Now the year is putting on her beautiful attire. GOD is sending forth his SPIRIT in order to renew the face of the earth. It is extremely pleasing to observe, how the hedges begin to bud. The buds, every day, swell more and more upon the sight. The universal green is continually enlarging in its extent, or brightening its aspect.—Thus may your Ladyship's faith in CHRIST grow and encrease. That precious faith, which brings honor to his holy name, and comfort to the sinner's soul. Which regards and treats him according to his infinite glory, and infinite grace ; as the true GOD ; as the great GOD ; as GOD over all, blessed for evermore.

This noble faith acknowledges and uses him, as an all-sufficient SAVIOUR from the guilt, and an almighty SAVIOUR from the power of sin. It firmly trusts, that the death of JESUS has finished transgression, and made reconciliation for iniquity ; that the SPIRIT of CHRIST will subdue corruption, renew us after the image of GOD, and animate us to all the duties of religion.—This is faith ; the faith of the operation of GOD ; whose fruit is holiness, and the end everlasting life. Can I then wish my honored friend a greater blessing, than that this faith may be operative and progressive in her heart, as the bloom and verdure will soon be diffusive over all the face of nature ?

Could I think of a more exalted or more comprehensive blessing, this should not be the habitual wish of,

My Lady,

Your Ladyship's most

Obliged, and most

Obedient Servant,

JAMES HERVEY.

LETTER LXXXIX.

May 31, 1757.

MY LADY,

PERMIT me to wish you many edifying and delightful interviews with Lord D———th and his Lady. Of such interviews, I think, we may use the words, which I have just been speaking upon to my family ; it is good for us to be here. Oftentimes, while we are talking, grace is administered, and the fire kindles. We have brighter views of CHRIST, and firmer faith in his infinitely rich atonement. So may the hearts of my honorable friend and her noble acquaintance burn within them, whenever they confer about the lamb that was slain, and the inestimable fruits of his blood.

This, I hope, will find your Ladyship safely returned from your late excursion. Not without gratitude to that eternal providence, which is about our path, and keeps us in all our ways. Which hath said of his people ; “ Lest any hurt them, I will keep them night and day.”

Your opinion, concerning my intention to publish two or three sermons, I acknowledge as a real favour. And I think, your Ladyship has some reason to grant me such favours, because you are sensible, they are not bestowed in vain. Witness the design, relating to a discourse, lately published by our bishop elect.

I began to officiate for myself on Sunday ; but was much disordered by the business. Yesterday under apprehensions of a relapse. Still it is uncertain, whether the die will turn up sickness or health. It puts me in mind of that emphatical expression, and that desirable change, mortality shall be swallowed up of life.

With the utmost esteem, and sincerest gratitude, I beg leave to subscribe myself,

My Lady,

Your Ladyship's

Most obliged, and

Most obedient Servant,

JAMES HERVEY.

LETTER XC.

MADAM,

IT is indeed a delightful sight, to see a person of Lord D———th's dignity and politeness, closing his letter with the name of JESUS CHRIST. May we all

know more and more of that **JUST ONE** ! Then it will appear meet and right ; not a pious extravagance, but a most rational determination, to count all things but loss for the excellency of **CHRIST JESUS** our **LORD**.

I think I shall never have reason to be ashamed of recommending Mr. Jenks. He is one of those authors, who, though not so captivating, on the first glance, will be more pleasing and profitable, the more we converse and the better we are acquainted with them.

To pray for your Ladyship I never can forget, so long as there remains a spark of gratitude in my heart. And I beseech you to remember—ever remember—that you have a better advocate, than ten thousand of the greatest saints on earth. He ever lives to make intercession for you, who is set down on the right hand of the Majesty on high, and sees all things put under his feet. Blessed be his holy name ! He was our sacrifice on the cross ; he is our advocate in heaven ; and he will be our portion to eternity.—Permit me, Madam, to profess myself,

My Lady,

Your Ladyship's

Most obliged, and

Most obedient Servant,

JAMES HERVEY.

H

LETTER XCI. ;

Weston, Oct. 8, 1737.

MY LADY,

PERMIT me to beg pardon ; and what is more, permit me to promise myself pardon ; though I have too long deferred to acknowledge your last letter ; the honor it did me, and the pleasure it gave me. Thursday last was, with us, so very dirty below, and rainy above, that I could hardly prevail with myself to send my servant to the Post-Office.

But if my best wishes and prayers might prevail, this will find your Ladyship perfectly recovered from your late indisposition ; and filled with all joy and peace in believing.—It is observable, the Apostle says, all joy, all peace, is to be derived, not from practising, but believing ; not from any thing in ourselves, but from the fulness that is in **CHRIST**. From believing, that our sins are laid upon the blessed **JESUS** ; and removed from us, as far as the east is from the west. That **CHRIST**, the **LORD** of glory, is made unto us righteousness ; his integrity and obedience, his duties and graces, his most perfect deeds and sufferings, being imputed to us. Insomuch that we stand before **GOD**, are regarded and shall be treated of **GOD**, as if we ourselves had actually performed and exercised all this consummate holiness. Just as the late Elizabeth,

when united by the matrimonial band, to the emperor of the Muscovites, was no longer regarded as the woman of low birth, but as the consort of the greatest monarch on earth.

I bless GOD for the signal mercy, if he is pleased to give my sermons any favor and acceptance. I humbly beseech him, to make them as a pointed arrow, that they may enter ; as a barbed arrow, that they may abide.

I am My Lady,

Your Ladyship's most

Obliged, and most

Dutiful Servant,

JAMES HERVEY.

LETTER XCII.

Weston, Nov. 2, 1757,

LADY,

I AM truly sensible of the honor you do me, in admitting me to such a degree of your confidence, and communicating your thoughts with so little reserve. I hope

your Ladyship will never have reason to complain, that I make an undue use of such condescension ; either by making the purport of your letters the subject of inconsiderate tattle, or by forgetting the dignity and superiority of your station.

I trust, my dear friend's sermon will be to your Ladyship's soul, as a dew from the LORD. Refreshing your heart, and invigorating your faith, the morning dews revive and quicken the languishing herbs. The case of the impotent man at Bethesda, is too just a representation of our faith. Was our faith stronger ; did we stedfastly believe in our incarnate GOD ; believe, that every one of our iniquities are laid on him ; that whatever he did and suffered for the redemption of sinners, he did and suffered for us—were we rooted and grounded in this belief, how would it cheer our thoughts, and enliven our hopes ! How would it draw the thorn from our consciences, and pour balm, the balm of heaven, on our souls !

While wars distress many parts of the world, and rumours of wars alarm almost all the world, may that be fulfilled to you, Madam, which is spoken by the prophet Isaiah ; “ My people shall dwell in a peaceable habitation and in sure dwellings, and in quiet resting-places.” This resting place is CHRIST, his precious BLOOD and EVER-LASTING RIGHTEOUSNESS. Here I leave you. Here may every change of circumstance find you. Then you will be found as safe and happy, as is most unfeignedly wished by

My Lady,

Your Ladyship's

Most obedient, and

Most obliged Servant,

JAMES HERVEY.

LETTER XCH.

Weston, Dec. 17, 1757.

MY LADY

I BEG pardon for being silent so long, and not enquiring after your health. One cause was, the loss of my own. Which delivered me over to the hands of the physician and surgeon, to the discipline of the draught and the lancet. Which have, I bless GOD, relieved me from a violent cold, attend with a fever.—I hope, the divine providence has preserved your Ladyship from such afflictions; and I beseech the divine MAJESTY to grant, that you may long enjoy that balm of nature health, and eternally enjoy that balm of heaven CHRIST!

Mrs. Lefevre's letters I have never seen, and shall most thankfully receive them, as a present from your Ladyship. Hoping, that as you are pleased to give me the book, the LORD JESUS will endow you Madam, with the spirit it breathes.

I have been extremely hurried for a considerable time, and all my family in much disorder, by removing into a new abode; in order to have my old one taken down and rebuilt. Nor even yet have we completed the troublesome affair.

When Lady *Frances* favours me with the intended present, shall I beg of her to add a few franks to the gift? These are particularly serviceable to me. Because, some of my remote correspondents are unable to procure them;

and I must either furnish them, or else have no benefit from this privilege of parliament. So that I frequently send a letter, with a frank enclosed. Which causes a larger consumption than ordinary.

Permit me to select a promise from the book of Isaiah, as my wish for your Ladyship, at the ensuing solemnity ; " The ransomed of the LORD shall return and come to Sion with songs, and everlasting joy shall be upon their heads " They shall obtain joy and gladness, from the righteousness, the blood, the infinite merit of their incarnate GOD, and sorrow and sighing shall flee away.— Amidst the sincerity and ardour of such wishes, I beg leave to profess myself,

My Lady,

Your Ladyship's

Most obliged, and

Most obedient Servant,

JAMES HERVEY.

LETTER XCIV.

Weston, Jan. 9, 1758.

MADAM,

TEN thousand thanks to my honored Lady, for her very valuable, and very obliging present. The sweet meats were the latter ; the franks and the book the former.

I know not how to express my gratitude, unless it be by wishing for your Ladyship, what was the subject of my short exhortation to my family last night; "I will give you the sure mercies of David." {May this be the magnificent and glorious New-Year's gift of JEHOVAH, to hem, to my people, and more abundantly to you, Madam.

I have not read, only just dipped into, Mrs. Lefevre's letters. For indeed I have been exceedingly ill, since I had the honor of writing to your Ladyship last. So ill, that the current report was, "Mr. Hervey is dead." This is the first letter I have attempted to write, since this severe attack.

Be so good Madam, as to return my most grateful acknowledgements to the generous Lord D——th; together with my ardent wishes, that he may shine as a light in the midst of a crooked and perverse generation. Shine before GOD, in the immaculate and everlasting righteousness of CHRIST; shine before men, in all the beauties of evangelical holiness.

When you mention the housekeeper's rediness to serve me, I say; whence is this to me? Doubtless, because Lady Frances condescends to express a regard for me. And will not angels and arch-angels be much more ready to do us service? Will not the KING immortal and invisible be much more willing to bless us? Since the divinely excellent JESUS has owned us, loved us, died for us?

For your late, as well as for many preceding favours, most amiably and politely conferred, I must always be,

My Lady,

Your Ladyship's most

Obliged, and most

Obedient Servant,

JAMES HERVEY.

LETTER XCV.

Weston-Avell, Dec. 16, 1758.

MY LADY,

I HAVE received your Ladyship's favour, and should have answered it before now ; but I have been extremely ill, and still remain so bad, as to be obliged to make use of the pen of another, to inform your Ladyship, that I am,

MY LADY,

Your Ladyship's

Most obedient,]

Humble Servant,

JAMES HERVEY.

† Mr. Hervey died the 29th of this Month.

finis

